

A
Penſiue Mans

practiſe,
*Verie profitable for all per-
ſons : wherein are con-
teined verie deuout and ne-
ceſſarie praier for ſundrie
godly purpoſes, with re-
quiſite perſwaſions
before euerie
praier.*

Written by J. Norden.



AT LONDON,
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1609.



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F
in
no

1. Ianuarie } Latins, *Ianuarius*. } hath 31.
called of the } Græcians, *Gamelion*. } daies.
} Hebrues, *Tebeth*, and is }
} their 10. moneth. }

1	A	<i>Calends.</i>		
2	b			The first daie of this Mo-
3	c	<i>Nones of Ia.</i>	54	neth Christ was circūcised,
4	d		23	<i>Luk. 2. 21.</i> The tops of the
5	e			mountaines appeared vnto
6	f	<i>Day before the N.</i>		Noah, <i>Gen. 8. 5.</i> The Israelits
7	g	<i>Nones of Ianuar.</i>		put away their wiues, <i>Ezra.</i>
8	A		8	<i>10. 16.</i>
9	b		7	The 5. of this month word
10	c	<i>Idus of Ia.</i>	6	was brought vnto Ezechiel
11	d	<i>uarie.</i>	5	the Prophet, that the Citie
12	e		4	Ierusalem was smitten, <i>Eze.</i>
13	f		3	<i>33. 21.</i>
14	g	<i>Day before the Id.</i>		The sixt of this Moneth
15	A	<i>Idus of Ianuarie.</i>		Christ was worshipped of
16	b		17	the wise men, <i>Mat. 2. 1. &c.</i>
17	c		16	baptized, <i>Mat. 3. 15.</i> turned
18	d		15	water into wine, <i>Ioh. 2. 1. &c.</i>
19	e		14	as testifieth Epiphanius.
20	f		13	The 10. of this Moneth
21	g		12	Nabucadnezzar, King of
22	A	<i>Calends of</i>	11	Babel, moued thereunto by
23	b	<i>Februarie.</i>	10	the rebellio of Zedechiah,
24	c		9	besiged Ierusalem most firce-
25	d		8	ly, as may appeare, <i>2. Kings,</i>
26	e		7	<i>25. &c. Jer. 52. 4.</i> Also Eze-
28	f		6	chiel was willed to vtter his
28	g		5	parable, <i>Exec. 24. 1. &c.</i>
29	A		4	Paul called, and conuer-
30	b		3	ted the 25. of this moneth
31	c	<i>Day before the</i>		<i>Actes, 9. 3.</i>
		<i>Calends of Feb.</i>		

Festiuall daies } Circumcision the first, }
in this mo- } } daie
neth be- } Epiphanie the sixt }

2. Februarie, } Latins, *Februarius*. } hath 28. daies
 called of the } Græciās, *Elaphebolion*. } vnles it bee
 } Hebrews, *Shebat*. and } yere *Bisextil*,
 } is their 11. Moneth. } and then 29.

1	d	<i>Calends.</i>		The first of this Moneth
2	e	<i>Nones of</i>	4	Moses repeated the Law vn-
3	f	<i>Februar.</i>	3	to the children of Israell,
4	g	<i>Daie before the N</i>		<i>Deut. 1. 3.</i>
5	A	<i>Nones of Februar.</i>		The second of this month
6	b		8	our Sauour was presented to
7	c		7	the Lord, and Marie purified,
8	d	<i>Jaus of</i>	6	<i>Luke 2. 22.</i>
9	e	<i>Februar.</i>	5	The ninth of this moneth,
10	f		4	Noah, 40. daies after hee had
11	g		3	scene the tops of the moun-
12	A	<i>Day before the Id.</i>		taines, sent out of the Arke a
13	b	<i>Jaus of Februar.</i>		Rauen, & afterward a Doue,
14	c		17	which returned, <i>Gen. 8. 6. &c.</i>
15	d		16	The 15. of this moneth, the
16	e		15	Iewes spend merily together,
17	f		14	for that the Spring of the
18	g		13	yeare dooth enter then, as
19	A		12	they thinke.
20	b	<i>Calends of</i>	11	The 16. of this moneth,
21	c	<i>March.</i>	10	Noah the seconde time sent
22	d		9	out a Doue, which returned
23	e		8	with an Oliue braunch in her
24	f		7	bill, <i>Gen. 8. 10.</i>
25	g		6	The 24. of this moneth, Ze-
26	A		5	chariah was commaunded to
27	b		4	prophecie, <i>Zecharie, 1. 7. Mat-</i>
28	c		3	thias was elected into the
29	d	<i>Day before the Ca-</i>		number of the Apostles, <i>Act.</i>
		<i>lends of March.</i>	1. 26.	

Festival daies in } the 2. called the PURIFICA-
 this moneth bee } TION of S. MARIE. the 24
 } which is Saint MATTHIAS
 } day.

March cal-
ed of the

Latins, *Martius.*

Græcians, *Mouuichyon.*

Hebrues, *Adar:* and is
their 12. moneth.

hath 31.
daies.

1	d	<i>Calends.</i>		The Temple of Ierusalem
2	e			was finished the third daie of
3	f	<i>Nones of</i>	6	this moneth, <i>Efra. 6. 15.</i> In the
4	g	<i>March.</i>	5	1. of <i>Esd. 7. 5.</i> it is saide to be
5	A		4	the 23. of this moneth.
6	b	<i>Day before the N.</i>	3	
7	c	<i>Nones of March.</i>		The tenth of this moneth,
8	d			Christ was aduertised that
9	e		8	Lazarus was sicke. <i>John. 11. 3</i>
10	f	<i>Idus of</i>	7	A feast was celebrated a-
11	g	<i>March.</i>	6	mong the Iewes, for the o-
12	A		5	uerthrow of Nicanor, the 13.
13	b		4	of this moneth, <i>2. Mac. 15. 37.</i>
14	c	<i>Day before the Id.</i>	3	Also vpon the same day al the
15	d	<i>Idus of March.</i>		Iewes vnder Ashueroth were
16	e			cōmanded to be pnt to death
17	f		17	<i>Esth. 3. 13.</i> vpon the same day
18	g		16	the Iewes had a priuiledge
19	A		15	given them to slay all their e-
20	b		14	nimies. <i>Est. 8. 12.</i> this day also
21	c		13	the Iewes solēnized for their
22	d		12	ioisfull deliuerance, <i>Est. 8. 17</i>
23	e	<i>Calends of</i>	11	The 14. day of this moneth
24	f	<i>Aprill.</i>	10	was called of the Iewes Mar-
25	g		9	docheus day. <i>2. Macc 15. 37</i>
26	A		8	also Purim, as may appeare
27	b		7	<i>Est. 9. vers. 21. 26.</i>
28	c		6	The 15. also is an other day
29	d		5	of Purim. <i>Est. 9. 21.</i>
30	e		4	The 16. of this Moneth
31	f	<i>Daie before the dead,</i>	3	Lazarus was raised from the
		<i>Calends of Aprill.</i>		

This Moneth hath one festiuall daie called the
ANNUNCIATION of Saint MARIE, celebra-
ted the 25. of this moneth.

4. April cal- } Latins, *Aprilis.*
 led of the } Grecians, *Thargelion.*
 } Hebrues *Abib*, or *Nisan*, } hath 30
 & is their 1. moneth } daies.

1	g	Calends.		The first of this Moneth
2	A	Nones of	4	Noah vncoverd the Arke,
3	b	April.	3	& saw earth, <i>Ge. 8. 13.</i> Moles
4	c	Daie before the N		reared the Tabernacle, <i>Exo</i>
5	d	Nones of April.	40. 2. 17.	the Temple began
6	e		8	to be sanctified, <i>2. Chr. 29. 17.</i>
7	f		7	The 10. of this month the
8	g	Idus of	6	childre of Israel passed tho-
9	A	April.	5	rough the riuer Iordā on dry
10	b		4	foote, <i>Iosu. 4. 19.</i> the Paschal
11	c		3	Lamb was chosen, <i>Ex. 12. 3.</i>
12	d	Daie before the Id		The 13. of this moneth the
13	e	Idus of April.		edict of king Ashueroth
14	f		18	came out for the murthe-
15	g		17	ring of the Iewes. <i>Esth. 3. 12.</i>
16	A		16	The 14. of this moneth the
17	b		15	Passeouer was kept, <i>Exo. 12,</i>
18	c		14	<i>6. Lewis. 23. 5. Jos. 5. 10.</i>
19	d		13	The 15. of this moneth the
20	e		12	Israelits departed out of Æ-
21	f	Calends of	11	gypt, <i>Numb. 33. 3.</i>
22	g	Maie.	10	The 16. of this moneth
23	A		9	Hezekiah made an ende of
24	b		8	sanctifying and purging the
25	c		7	temple, <i>2. Chron. 29. 17.</i>
26	d		6	The 18. of this moneth the
27	e		5	childre of Israel walked on
28	f		4	drie land through the midst
29	g		3	of the red sea, <i>Exod. 14. 19.</i>
30	A	Day before the Ca		The 24. Daniel saw his vi-
		lends of Maie.		sion, <i>Dan. 10. 4.</i>

The 25. of this moneth the feast of
 S. Marke is obserued.

5. Maie, cal- } Latins, *Maius*.
 led of the } Græcians, *Scriptophorion*. } hath 31.
 } Hebrues, *Liar*, which is } daies.
 } their 2. moneth }

1	b	<i>Calends.</i>			The first of this Moneth
2	c		6		Moses was commaunded to
3	d	<i>Nones of</i>	5		number the children of Isra-
4	e	<i>Maie.</i>	4		el. <i>Numb.</i> 1.1. &c.
5	f		3		The 5. of this month Christ
6	g	<i>Day before the N.</i>			is thought to haue ascended
7	A	<i>Nones of Maie.</i>			vp into heauen, <i>Mar.</i> 16. 19.
8	b		8		<i>Luk.</i> 24. 51. <i>Act.</i> 19.
9	c		7		They which could not keep
10	d	<i>Idus of</i>	6		the Passeouer at the daie ap-
11	e	<i>Maie.</i>	5		pointed by the Lord, were wil-
12	f		4		led to celebrate the same the
13	g		3		14. of this moneth, <i>Nu.</i> 19. <i>ver.</i>
14	A	<i>Daie before the Id</i>			10. 11. So did the Israelites at
15	b	<i>Idus of Maie.</i>			the commandement of King
16	c		17		Hezekiah, 2. <i>Chron.</i> 30. 15.
17	d		16		The 16. day, Manna rayned
18	e		15		from heauen, <i>Exod.</i> 16. 14.
19	f		14		The 17. day Noah entered
20	g		13		the Arke, and the floud be-
21	A		12		gan, <i>Gen.</i> 7. 11. 13.
22	b	<i>Calends of</i>	11		The 22. fire from heauen
23	c	<i>June.</i>	10		consumed such as murmured
24	d		9		against the Lord, <i>Nu.</i> 11. 1.
25	e		8		The 23. the Israelites with
26	f		7		great ioy triumphingly ente-
27	g		6		red into the castle of Ierusa-
28	A		5		lem, 1. <i>Mac.</i> 13. 51.
29	b		4		Noah, the 27. the waters
30	c		3		being dried vp, came forth of
31	d	<i>Day before the Ca</i>			the Arke, <i>Gen.</i> 8. 14. &c.
		<i>lends of June.</i>			

The first of this moneth is vsually celebrated
 for the feast of *Philip* and *Jacob*.

6. Iune cal- } Latins, *Iunius*.
 led of the } Græcians, *Ekatombaion*. } hath 30,
 is their third } Hebrews, *Sivan*, which } daies.
 moneth. }

1	e	Calends.			The first coming of the
2	f	Nones of	4		childrē of Israel vnto mount
3	g	June.	3		Sinai was the first of this mo-
4	A	Day before the N.			neth, where they abode 11.
5	b	Nones of June.			moneths, and 20. daies, in
6	c		8		which time all those things
7	d		7		were done, recorded in <i>Exo.</i>
8	e	<i>Idus</i> of	6		<i>chap. 19. 1. & c.</i>
9	f	June.	5		The sixt of this moneth A-
10	g		4		lexander that mighty Mo-
11	A		3		narch of the world was born
12	b	Day before the <i>Id.</i>			of whome <i>Dan. chap. 11. 30.</i>
13	c	<i>Idus</i> of June.			doth prophesie. Also on this
14	d		18		day that famous temple of
15	e		17		Diana in Ephesus, numbred
16	f		16		among the 7. wonders of the
17	g		15		world, was set on fire by He-
18	A		14		rostratus. The Iews likewise
19	b		13		kept their feast of Pentecost
20	c	Calends of	12		on this daie.
21	d	Julie.	11		The 23. of this moneth the
22	e		10		first edict came out for the
23	f		9		safety of Gods people the
24	g		8		Iewes, against Haman, and
25	A		7		the rest of their enemies,
26	b		6		<i>Esther. 8. 9.</i>
27	c		5		The 29. of this moneth the
28	d		4		Arke of Noah through the
29	e		3		increase of waters was lifted
30	f	Daie before the			vp from the earth, <i>Gen. 7.</i>
		Calends of Julie.	12.		

Festiual daies } 24. which is the feast of
 in this moneth } S. IOHN BAPTIST.
 are the } 29. which is S. PETERS.

7. Iulie, cal- { Latins, *Julius.*
 led of the { Gracians, *Metageitnion.*
 { Hebrewes, *Thamus.* be- hath 31.
 { ing their 4. moneth. daies.

1	g	Calends.	
2	A		
3	b	Nones of	6
4	c	Iulie.	5
5	d		4
6	e	Day before the N.	3
7	f	Nones of Iulie.	
8	g		8
9	A		7
10	b	Idu of	6
11	c	Iulie.	5
12	d		4
13	e		3
14	f	Day before the Id.	
15	g	Idu of July	17
16	A		16
17	b		15
18	c		14
19	d		13
20	e		12
21	f	Calends of	11
22	g	August.	10
23	A		9
24	b		8
25	c		7
26	d		6
27	e		5
28	f		4
29	g		3
30	A	Day before the Ca.	
31	b	lends of August.	

The 5 of this moneth Eze-
 chiel sawe his visions. *Ezech.*
I. 1.

The 6. of this moneth the
 Capital of Rome, counted
 one of the 7. wonders of the
 worlde, was burned: and the
 mirror of Christian Princes
 King Edward the 6th, died
 the sixt of this moneth, *Anno*
1553.

The 9. of this moneth Je-
 rusalem, after it had a long
 while beene besieged by Ne-
 bucadnezzer, was taken,
Jer. 39. 2.

The 12. of this moneth, Ju-
 lius Cesar, the first Romaine
 Emperour was borne. Of him
 is this moneth called Iuly.

The 18. of this moneth the
 Egyptians begin their yere,
Plin. lib. 8. cap. 47.

The 25. of this moneth is the feast of S. I AMES
 the Apostle: and vpon this day K. IAMES
 was crowned king of England. 1602

8. August cal-
ed of the

Latin, *Augustus.*

Gracians, *Boedromion*

Hebrues, *Ab*, which is
their 5. moneth.

hath 31.

daies.

1 c
2 d
3 e
4 f
5 g
6 A
7 b
8 c
9 d
10 e
11 f
12 g
13 A
14 b
15 c
16 d
17 e
18 f
19 g
20 A
21 b
22 c
23 d
24 e
25 f
26 g
27 A
28 b
29 c
30 d
1 e

Calends.

Nones of 4
August. 3

Day before the N.

Nones of Aug.

Idus of 7
August. 6
5
4
3

Day before the Id

Idus of August.

Calends of
Septemb.

Daie before the

Calends of Sep.

The first of this Moneth
Aaron, 40. yeeres after the
children of Israel were come
out of Egypt, died on mount
Hor, Numb. 33. 38, Also on
this day Ezra with his compa-
nie came out of Babel vnto
Ierusalem, Ezra. 7, 9.

The 7. of this moneth Na-
buccadnezzar burnt the
house of the Lord, & all Ieru-
salem, 2. King. 25. ver (e 8, 9.

The 10. of this moneth
some thinke Ierusalē to haue
beene burnt by the Babilo-
nians, Jerem. 52. 12. Josephus
(lib. 5. cap. 26. Maide it was bur-
ned afterward by the Ro-
mans the same day. Therefore
doe the Iewes on this daie
obserue a most straight fast,
and goe barefooted, and sit-
ting on the ground, reade
twise over the Lamentations
of Ieremie.

The 24. of this moneth is vsually called
S. Bartholomeues day.

9. September } Latins September } hath 30
 called of the } Gracians, *Maimacteron*. } daies.
 } Hebrues, *Elul*, which is }
 } their 6. moneth. }

1	f	Calends.		
2	g	Nones of	4	The first of this Moneth
3	A	Septemb.	3	Haggai the Prophet began to
4	b	Day before th ^e	N	prophecic, Hag. 1.1.
5	c	Nones of Septem.		
6	d		8	
7	e		7	The sixt of this Moneth E-
8	f	Idus of	6	zechiel sawe another vision
9	g	Septemb.	5	Ezech. 8.1.
10	A		4	
11	b		3	
12	c	Day before the Id		
13	d	Idus of Septemb.		The 7. of this Moneth our
14	e		18	most noble Queen Elizabeth
15	f		17	was borne at Greenwich
16	g		16	Anno, 1533.
17	A		15	
18	b		14	
19	c		13	
20	d		12	The 8. of this Moneth, An-
21	e	Calends of	11	no 73. Ierusalem was vtterly
22	f	October.	10	with fire and sword destroyed
23	g		9	by Titus the Emperor. Ioseph.
24	A		8	lib. 7. cap. 26.
25	b		7	
26	c		6	
27	d		5	The 25. of this month Ne-
28	e		4	hemiah finished the walles of
29	f		3	Ierusalem, Nehem. 6. 15.
30	g	Day before the Ca		
		lends of October.		

{ Festiual daies in } the { 21. S. Mathevv }
 { this moneth be } { 29. S. Micabel. }

10. October
called of the

Latins, *October.*
Gracians, *Piauepsion.*
Hebrewes, *Thifri,* & is
their 7. moneth.

hath 31.
daies.

2	A	Calends.	The 1. of this moneth the
3	b		6 Iewes celebrated the feast of
4	c	Nones of	5 Trumpers, <i>Leuit. 23. 24.</i> The
5	d	October.	4 later Iewes call this day the
6	e		3 beginning of the new yeare.
7	f	Day before the N.	Ierusalem, after it had
8	g	Nones of October	beene possessed of Christian
9	A		8 Princes 88. yeares, through
10	b		7 mortall dissension came into
11	c	Idus of	6 the handes of the Saracen,
12	d	October.	5 <i>Ann. 1187.</i>
13	e		4 The 3. of this month some
14	f		3 thinke the Iewes fasted for
15	g	Day before the Id.	the death of Gedaliah: wher-
16	A	Idus of October.	by occasion was offered to
17	b		17 bring them againe into the
18	c		16 miserable seruitude of the
19	d		15 Egyptians, 2. <i>King. 25. 25. Je-</i>
20	e		14 <i>rem. 41. vers. 1. 2. &c.</i>
21	f		13 The 10. of this moneth the
22	g		12 feast of reconciliation was
23	A	Calends of	11 kept, <i>Leuit. 23. 27.</i> So did the
24	b	Novemb.	10 yeare of Iubilie euerie fiftie
25	c		9 yeare begin as on the same
26	d		8 daie, <i>Leuit. 25. 9.</i>
27	e		7 The 15. of this moneth the
28	f		6 Iewes obserued the feast of
29	g		5 Tabernacles 7. daies toge-
30	A		4 ther, in memory of the Lords
31	b		3 protecting them in the desert
	c	Day before the Ca-	<i>Leuit. 23. 34.</i>
		lends of Novemb.	

Festiual daies in this
moneth are

18. daie S. LUKA
28. SIMON & IUDAS.

11. Nouember called of the

}	Latins, <i>Nouember.</i>	}	hath 30. daies.
	Græcians, <i>Antbestarion.</i>		
	Hebrewes, <i>Marbeshuam,</i>		
	their 8. moneth.		

1	d	Calends.		The thirde of this moneth
2	e	Nones of	{ 4	Constantius the Emperour,
3	f	Nouemb.		Sonne to Constantinus the
4	g	Day before the N.		great, departed out of this
5	A	Nones of Nouem.		world, <i>An. 364. Hist. tripart. in</i>
6	b		{ 8	<i>the end of the first booke.</i>
7	c		{ 7	The tenth of this moneth
8	d	Idus of	{ 6	<i>An. 1483. D. Martin Luther</i>
9	e	Nouemb.		was borne in Islebia.
10	f		{ 4	The 15. of this moneth
11	g		{ 3	was made a newe holiday by
12	A	Day before the Id.		Ieroboam without the com-
13	b	Idus of Nouemb.		maundement of God, where-
14	c		{ 18	vpon hee committed most
15	d		{ 17	wicked Idolatrie in Dan, and
16	e		{ 16	Bethel: but he remained not
17	f		{ 15	long vapunished, nor his
18	g		{ 14	people vnplagued for the
19	A		{ 13	same, as may appeare, <i>1. Kings</i>
20	b	Calends of	{ 12	<i>12. verse, 32. 33. 1. King. 13. 1.</i>
21	c	Decemb.	{ 11	<i>2. &c.</i>
22	d		{ 10	Queene Elizabeth began
23	e		{ 9	luckilie to reigne for the ad-
24	f		{ 8	uancement of the Gospell of
25	g		{ 7	our Sauour Christ, the 17. of
26	A		{ 6	this moneth. <i>1518</i>
27	b		{ 5	The 18. of this moneth Ti-
28	c		{ 4	tus the Emperour most cru-
29	d		{ 3	elly executed to death a
30	e	Day before the Cal-		great number of the Iewes,
		ends of Decemb.		<i>Joseph. lib. 7. cap. 10.</i>

Festiuall daies in this moneth are the first daie,
The feast of All Saintes. The 30. and last day,
Saint Andrew the Apostle.

12. December
called of the

Latins, *December.*

Gracians, *Poseideon,*
Hebrues, *Sisleu,* & is
their 9. moneth.

hath 31.
daies.

1	f	<i>Calends.</i>		The 15. of this Moneth
2	g	<i>Nones of</i>	4	Antiochus placed an abho-
3	a	<i>December.</i>	3	minable Idoll vpon the altar
4	b	<i>Day before the</i>	N	of the Lord, <i>Macc. 1. 57.</i>
5	c	<i>Nones of Decem.</i>		The 10. of this moneth Es-
6	d		8	dras exhorted the Israelits to
7	e		7	put away their strange wiues,
8	f	<i>Idus of</i>	6	<i>1. Esd. 9. verse 5. 6. & c.</i>
9	g	<i>Decemb.</i>	5	The foundation of the se-
10	A		4	conde Temple was laide the
11	b		3	24. of this moneth, <i>Hagg. 2.</i>
12	c	<i>Day before the Id</i>		<i>verse 11. 19.</i>
13	d	<i>Idus of December.</i>		The 25. of this moneth our
14	e		19	Sauior Christ was born of the
15	f		18	Virgin, the year after the
16	g		17	worldes creation, 4018. On
17	A		16	which day also Antiochus E-
18	b		15	piphanes entred into Ierusa-
19	c		14	lem with a mightie army, and
20	d		13	spoiled the same, <i>Ioseph. Lib 21.</i>
21	e		12	<i>cap. 6.</i> On this day he prophane-
22	f	<i>Calends of</i>	11	d the altar of the Lorde, <i>1.</i>
23	g	<i>Januarie.</i>	10	<i>Macc. 1. 62.</i> which day also the
24	A		9	Jews kept holy, because ther-
25	b		8	on the temple was purged
26	c		7	from Idolatrie. <i>1. Macc. 4. 59.</i>
27	d		6	The 28. of this moneth He-
28	e		5	rod caused the poore Inno-
29	f		4	cents to bee murdered, hin-
30	g		3	king thereby to haue slaine
31	A	<i>Day before the Ca</i>		Christ, <i>Math. 2. 16. & c.</i>
		<i>lends of Januar.</i>		

Festiuall daies in this month are the 21. *Thomas* apost.
25. the Natiuitie of *Christ.* 26. *S. Steuen.* 27. *John* the
Euang. 28. *Innocents,* called comonly *Childermas* day.

¶ A rule to know how many daies be
contained in everie moneth in
the yeare.

Thirtie daies hath November,
April, Iune, and September.
The rest haue thirtie and one,
Except it be Februarie alone,
Which alwaies hath 28. meere,
When it is no Bissextile or Leape year

¶ A note of the Moneths, weekes, daies
and houres, throughout the
whole yeare.

The yeare conteineth $\left\{ \begin{array}{l} \text{Moneths. 12.} \\ \text{Weeks. 52.} \\ \text{Daies. 365.} \end{array} \right\} \text{H ours. } \left\{ \begin{array}{l} 69478 \end{array} \right.$

Daie $\left\{ \begin{array}{l} \text{Naturall,} \\ \text{Artificiall} \end{array} \right\} \text{ hath } \left\{ \begin{array}{l} 24 \\ 12 \end{array} \right\} \text{ houres.}$

¶ An Almanacke for ten yeeres.

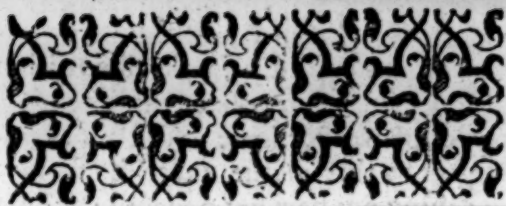
The yere of our Lord.	The Prime.	The Epact.	Sundaies letter	Leape yere.	Ashwednesday the first day of Lent.	Easter day.	Whitsonday.
1608	13	23	C	B	Feb. 10.	Marc. 27	May. 15
1609	14	4	A		Mar. 1.	April. 16.	Iune. 4.
1610	15	15	G		Feb. 22.	April. 8.	May. 27
1611	16	26	F		Feb. 6.	Marc. 24	May. 21
1612	17	7	E	D	Feb. 26.	Mar. 12.	May. 31
1613	18	18	C		Feb. 18.	April. 4	May. 23
1614	19	29	B		Mar. 9.	Apr. 24.	Iune 12
1615	1	11	A		Feb. 23.	April. 9	May. 28
1616	2	22	G	F	Feb. 14.	Mar. 31	May. 19
1617	3	3	E		Mar. 5.	April. 20	Iune. 8.

U.S. DEPARTMENT OF AGRICULTURE
BUREAU OF PLANT INDUSTRY

1875

1950-1951

Month	Day	Year	Time	Place	Remarks
Jan.	1	1877	10:00	St. Paul	Left for St. Paul
Jan.	2	1877	10:00	St. Paul	Left for St. Paul
Jan.	3	1877	10:00	St. Paul	Left for St. Paul
Jan.	4	1877	10:00	St. Paul	Left for St. Paul
Jan.	5	1877	10:00	St. Paul	Left for St. Paul
Jan.	6	1877	10:00	St. Paul	Left for St. Paul
Jan.	7	1877	10:00	St. Paul	Left for St. Paul
Jan.	8	1877	10:00	St. Paul	Left for St. Paul
Jan.	9	1877	10:00	St. Paul	Left for St. Paul
Jan.	10	1877	10:00	St. Paul	Left for St. Paul
Jan.	11	1877	10:00	St. Paul	Left for St. Paul
Jan.	12	1877	10:00	St. Paul	Left for St. Paul
Jan.	13	1877	10:00	St. Paul	Left for St. Paul
Jan.	14	1877	10:00	St. Paul	Left for St. Paul
Jan.	15	1877	10:00	St. Paul	Left for St. Paul
Jan.	16	1877	10:00	St. Paul	Left for St. Paul
Jan.	17	1877	10:00	St. Paul	Left for St. Paul
Jan.	18	1877	10:00	St. Paul	Left for St. Paul
Jan.	19	1877	10:00	St. Paul	Left for St. Paul
Jan.	20	1877	10:00	St. Paul	Left for St. Paul
Jan.	21	1877	10:00	St. Paul	Left for St. Paul
Jan.	22	1877	10:00	St. Paul	Left for St. Paul
Jan.	23	1877	10:00	St. Paul	Left for St. Paul
Jan.	24	1877	10:00	St. Paul	Left for St. Paul
Jan.	25	1877	10:00	St. Paul	Left for St. Paul
Jan.	26	1877	10:00	St. Paul	Left for St. Paul
Jan.	27	1877	10:00	St. Paul	Left for St. Paul
Jan.	28	1877	10:00	St. Paul	Left for St. Paul
Jan.	29	1877	10:00	St. Paul	Left for St. Paul
Jan.	30	1877	10:00	St. Paul	Left for St. Paul
Jan.	31	1877	10:00	St. Paul	Left for St. Paul



A

Familiar admonition
to the zealous Rea-
der, concerning the
most godly exercise
of prayer.



Any are the god-
lie & zealous trea-
tises, which are al-
readie extant, ten-
ding to the encour-
agement of those
that hunger and
thirst for the true
seruice of the liuing God. Yet gentle
Reader, I craue thy Christian patience,
friendlie to accept this simple trauaile of
mine, heretofore published, & now aug-
men-

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mented. And this my simple admonition think not superfluous, but a thing tending to win the weaker sorte to the more willingnes to this diuine exercise of prayer, a thing not new, yet needfull : a thing old and auncient, long agoe practised of the poorest, exercised of the most excellent and godly of the earth, the Prophets the Patriarchs, the Apostles, & of Christ himselſe the patterne of pietie : who gaue the first plot of perfect prayer, of his owne proposing, most plaine, pure, pretious and profound, in these wordes, *Our Father which art in heauen, &c.* To the substance whereof, although there cā be nothing added, nor from thence any thing can be taken awaie, without manifest impietie : yet are wee not so strictlie tyed to the wordes thereof onelie, but that wee may according to our seuerall occasions (which are infinite) dilate vpon the same to our comfort in him, without offence to the maiestie of God, if it be done in true zeale, without the which euen the most effectuall praier, is sinne. I cannot but confesse, that great is my frailtie remaining in mee, which in my trauaile in this practise, hath greatlie hindered mee : and manie are the vanities of my minde, which in my chiefest desire haue miscaried mee. Yet
such

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such hath beene the fauour of my hea-
uently father, that hee hath hitherto as-
sisted mee, and to my comfort hath per-
formed that which of mine owne pro-
per power, wisdom, and will, I could
not performe. And these praier, which
in this little volume thou shalt finde,
haue bene to me not a little comfortable
and to the faithful, exercising them, they
will bee profitable, of whatsoeuer estate,
degree, calling, or ministerie they bee
of: although I presume not to teach,
but desire to bee taught: and expecte no
praise, but euen in hart yeeld al the praise
to him, that was, and is the guide and
stay of all that truely seeke to serue him.
Which I beseech him to grant vs, faithful-
lie at all times to do: not onely in the out-
ward word, with the lips onely, & with a
shewe alone, but with the inward affecti-
on of the heart, with the longing desire
of the soule, and the ardent consent of
all the powers of our bodies. So shall
our prayers please him, and euen the
groanes of our heartes, which passe
in silence, shall present our cause before
the tribunall seat of our good God: who
is alwaies neere at hande, and readie to
performe what is most necessarie for our
estates in this life, which in respect, is but
a span long: yea, could wee liue a thou-
sand

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ſand yeares, it were but as one daie. Wee may not too much regard the ouerdainrie maintenance of our corporal eſtates: wee may not ouer-curiouſlie ſeeke the meanes to become admirable in reſpect of our authoritie, of our riches, of our friendes, and of our caſuall pleaſures, wherewith alaſſe our weake natures, our fraile conceites, and our carnall deſires are often beguiled, and our poore ſoules often dangered and miſcaried. Wherefore it behooueth vs carefullie, firſt and before all things, to ſeeke the kingdome of GOD, the waie, the meanes, and the guide thereunto; which is not to bee ſought elſewhere. It is not in the outward viewe; and therefore to bee ſought from aboue, & to be inwardlie receiued & comprehended by faith: It is the kingdome of the myſteries of God. It is the keeping of his commandements, and the due obedience vnto his will. The waie therunto is by grace (the gift of God) which he giueth to them that faithfully aſk it. The meanes to helpe vs thereunto, is Chriſt the ſonne of God: who, ſitting at the right hand of the Father, obtaineth and ſendeth vs that grace, which guideth vs; and giueth all things elſe, both ſpiritual and worldlie that hee ſeeeth needfull for vs. But notwithstanding this ſingular benefite

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benefite of the mediation of Christ vnto his Father for vs, we are not discharged of this necessarie exercise of praier; but so much the more enioined to the executing thereof, continually, instantlie, faithfullie, and zealouslie, for the graces of God: which are the thinges, without the which, all our praiers, all our speeches, bee they manie or fewe, be they lowde or silent, bee they of what kinde of shew soeuer, auail nothing: But wee must first found all our desires and praiers vpon an vndoubted faith: wee must poure them from the verie bottome of our hearts, and continue them in a godlie patience, and all in the name of Christ Iesus: In whose name and for whose sake all things necessarie are promised to be given to those that aske according to the will of God. Wherein we must note, that wee are not permitted rashlie to desire anie thing according to the desire of fleshlie imagination, bee it in our owne conceites neuer so meete & necessarie; for the wisdom of the flesh is foolishnes before God: But wee must first duelie consider, what direction the word of God giueth vs, in that behalfe: and then in all humilitie, to repaire vnto the fountaine, from whence that gift (for which we praie) must come; to wit,
the

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the name of Christ ; the cause of all our good successe in our petitions. Wee are sinfull, and therefull great, yea, the greatest occasion to flie vnto God, is for the forgiuenes of sinnes, & in this point, haue all men cause to vse this exercise. For who so is sinfull, & seeking no redres for that sore, dyeth of that disease, hee is in perill of death eternall. And if any man (in his owne conceite) acquite himselfe from sin, and suppose himselfe free from falling before God, in some grieuous offence, & therein flatter himselfe, and refuse to reparaire vnto God for pardon of his crime, great is the danger, that that little sparke of presumption may inkindle in such a soule, to his vtter condemnation. Wherefore, great is the occasion, which the sinne of euery day, yea of euerie houre ministers vnto the iust to call vnto God not onely for pardon, but for strength to vnderstand that, which often at vnawares ouercommeth the most godly. Wee must therefore, in this behalfe, bee carefull to reparaire vnto the heade of our comfort heere, Iesus Christ the lambe of God, that taketh away the sins of the world. Many are the worldly occasions which force euery man to seek reliefe at the handes of God, which wee are not onely permitted, but commanded

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ded to doe: not by our own corrupt and peruerse meanes, which we are not onelie not permitted, but forbidden to vse. We must duely weigh and carefully consider our wants: for great are the errors of flesh and bloud in this behalfe. For, alas, we see that the long rains of licentious and wilfull libertie haue extended too farre in this point, more then in the daies of our forefathers. For when they were in distresse, when they were in danger, when they were in most perilous estate they disclaimed their owne meanes and cleaued vnto the prouidence of God, they forooke the aide of the flesh, and framed their desires according vnto the spirit. *Elias* in the wildernes. *Daniell* in the Lions denne. *Ioseph* in prison. *David* in distresse, and all the holie ones in olde time, in all their troubles, left worldlie trust, and addrested themselves onelie to the aide of the liuing GOD: not refusing such due lawfull meanes, as in his wisdom he prouided, and that past all humane hope. The children of Israell hee deliuered through the redde sea, in time of danger: hee gaue them both foode and water, by vnexpected meanes: he deliuered *Peter*, *Paule*, and others from the enemies handes miraculousslie in his wisdom: and he wor-
keth

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keth so, for all that trust in him, at this day. For his good wil & loue is not diminished, nor his power & louing hād shortned, but in his wonted loue, hee helpeth all that relie vpon him. But such is the peruerse crookednesse of mans nature, that now in these daies, they striue euen to denie the abilitie of God in working for his : and by their actions they thinke that the arme of God is weakned, his power lessened, & his care of his childré not to be as then it was. And therefore they relie vpon the aid of man, the helpe of flesh & bloud, the strength of their owne arme, the wisdom of their owne pates, and the imagination of their own heads, the broken reede of Ægypt : wherin they disclaime the helpe of God, the mercie, the loue, the care and prouidence of the most highest. For alasse doe wee not see, that how manie sortes of men, so manie meanes to maintaine their estates ? The rich, into whose hands God hath vouchsafed his giftes, they giue glorie to their owne deuises, and presume vpon their owne policies, keeping their store for a deere yeare : whereas the will of God in giuing, is to the reliefe of their needie brethren. Now, for that the will of God is broken ; the poore oppressed, and themselves thereby highlie endangered, they
shewe

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themselves faithfull in the providence of God, in that they feare, that if they giue, they shall impouerish themselves. They think not how God wrought with the bountifull widdow of Sarepta, *Elias* hostesse, in multiplying that, whereof she liberallie gaue for his sake. They rather foolishly endeauour to heape vp riches not knowing who shall inioy them: they purchase lands, and know not who shall inherit them: they build gay houses, and know not who shall possesse them; and flatter themselves, and say, Soule, take thine ease, when death standeth at the doore, readie to take their soule from them. And being thus choaked with the riches of the world, the remembrance of the seruice of God, is banished to the materiall Church, where if they present themselves on the Sabbath day, they thinke it a sufficient discharge to heare the ordinarie seruice, when all the rest of the day they spend in worldly conference and prophane exercise worse than the rest of the weeke. Alas what deuotion appeareth in these persons? I speake but to them whose consciences shall accuse themselves. God grant a speedy reformation without compulsion, God wil not be mocked.

Now, for the poore afflicted ones

B

great

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great is the frailtie remaining in the most. God grant patience to all. Such is the common course of flesh and blood, accompanied with distresse, that for the most part, either violence, or impatience, or wilfull rebellion against God, is the effect of their conceits, touching their hard estate. And so farre vnlike Christians (for the most part) wee take the crosse of Christ, that in steede of being followers of him, wee seeke to denie him: in stead of patient acceptance thereof, wee will wilfully cast it off by meanes vnlawfull, by robberie, by theft, by violence, and by blood. And if opportunitie serue to neither of these, wee euen take counsell of *Jobs* wife, to curse God, and (in a brutish manner) to leaue the best refuge, namely to repaire to GOD, and at his hands to seeke that, which in good time, hee giueth to all vs, in faith desiring it: whether it be reliefe in pouertie, with *Elias*; freedom from bondage, with *Daniell*; deliuerie from enemies, with *Dauid*; or comfort in all distresses, with the children of Israell. But the most of vs seeke wrong meanes in such distresse, Wherein wee erre; not knowing that as God was louing vnto Israell, so hee is louing vnto all that loue him truly, that call
vpon

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vpon him faithfully, that attend his aide patiently, and obey his will duely. And therefore, why should any man stand doubtfull of reliefe at the hands of him that neuer faileth to performe that which he promiseth, namely, that if we aske, we shall haue: if we seeke, we shall finde: if wee knocke, hee will open the gate of his mercies, and poure the dewe of his blessings plentifully vpon vs, not regarding the person of any, but the obedient hearts of all. And therefore may the sinner penitent, the rich man truly liberall, and the poore distressed man faithfull, (to their comforts) resort to the throne of God, in praiers, and bee assuredly heard to their assured pardon in the blood of Christ, to their comfort as well in pouertie, as in abundance.

It resteth now that wee pray one for another; for our gracious King, that God may bee pleased in mercie long to preserue him a King ouer vs, and that hee may continue a ioyfull Ruler in our English Israell. For all our Christian Kings, wee must likewise pray, that God will increase in them the spirit of wisdom; & fauour to their distressed flocks vnder their seuerall charges and governments. We must be mindful of our poore Christian brethren, both at home & else-

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where: and for the aduersaries of Gods truth (that now beginne to assaile vs, as we see, and whome God himselfe hath ouerthrowne, to encourage vs) that either it may please him to conuert them, or to turne their forces from his seruants: and that it might please him in mercie, to direct the liues and conuersation of his ministers, that they by his spirit may preach both truely and boldly. And lest their loose liues should be a slander vnto his worde, let vs pray that his grace may hold them from failing into that which the Arch-enemie of his religion endeouneeth to draw them, and wherevnto the flesh is prone to yeelde, and the captious cauillers at the truth ready to publish, to the end to bring his worde (by them duely preached) into reproch in this world: and that wee that are to be taught by their doctrine, may attentiuely heare, truly vnderstand, and diligently execute that, which the word of *asheth.*

Thine in Christian

good will,

J.N.

A



A Pensive Mans. Practise.

*faithy feare (deere Father) I here present
my selfe vnto thee, beseeching thee to
bear me, and to addresse my heart trulie
and zealously to call vpon thee.*

A short, but an effectuall
prayer that we may leane our selues,
and leane vpon God.



O God my God, vouch-
safe to take me from
my selfe, that I may
wholy dedicate my
selfe vnto thee; vouch
safe to take from me
all things that wi h.

Draw me from thee, and giue me those
things which may bring mee wholy
vnto thee in Iesus Christ. Amen.

A prayer to Christ, that he wil pre-
sent our prayers to God.

O Sweet Iesus, who hast taken vpon
thee to bee our intercessor and ad-

uocate vnto God thine heavenly father:
 vouchſafe (I humbly beſeech thee) to ac-
 company me in theſe my ſupplications
 and prayers, and preſent them vnto his
 heavenly maieſty, that for thy ſake [ſweet
 Ieſu] they may bee acceptable vnto him
 to the waſhing away of my ſins, & obtai-
 ning things neceſſary for me and al men
 according to his heavenly will in all
 things, Amen.

O Lord increaſe our faith,

O Lord open thou my lips, that
 my mouth may extoll thee
 with praiſe, and be thankfull
 vnto thee for thy benefites;
 and grant that I ſpeake nothing, but
 that which maie be to thine honor and
 glorie, and to the reliefe of my neceſſi-
 ties, bodily and ghoſtly.

O Lord make ſpeed, ſend to me help
 and ſuccour from the Tower of thy
 ſtrength.

O Lord let thy heavenly kingdome
 be alwaies ready to receaue mee to e-
 ternall ſaluation, Amen.

Eternall praiſes be vnto thee, Oh
 God, So be it.

O Lord increaſe our faith.

A praier for the assistance of Gods holy spirit, to make vs apt to praie when we bee dull.

*Aske what thou wilt, and thou shalt haue,
If thou in Christ the same do craue:
For Christ thy mediator sees,
When thou to him dost fall on knees.*

CHrist our Sauiour hath willed vs to ask and we shal haue, to seeke and we shal find, to knock & it shall be opened vnto vs. And the more to assure vs, he most louingly perswadeth vs, that if we that bee euill can giue vnto our children good gifts when they ask them; how much more shall our heavenly father giue his holy spirit, if wee faithfully desire it? And forasmuch as our vnderstanding is so dark, that wee know not what to aske, nor how to pray as we ought, but by the spirit it selfe, who makerh request for vs with sighs which cannot bee expressed: Let vs fall downe vnto the throne of his maiesty, praying faithfully for the same, and it shall bee giuen vs: without the which all praiers be in vaine and of none effect.

The praier.

O Almighty God, and omnipotent Father, (who comfortest such as

bee ſoꝛrowfull, & who giueſt all good
 and perfect gifts, thou of thy free fa-
 uour and loue, haſt willed vs in all
 our afflictions and neceſſities, & as of-
 ten as we ſtand in need of any of thy
 bleſſings, oꝛ feel our ſelues burthened
 with any kind of tribulation oꝛ afflic-
 tion eyther of body oꝛ minde, to cal vn-
 to thee in the name of thy Son Ieſus
 Chriſt, and thou wilt grant what we
 want. Moſt humbly I beſeech thee, to
 ſend downe vpon my darke vnder-
 ſtanding, the bright beames of thy
 holy ſpirit to lighten mee, and to di-
 rect mee in all my ſupplikations and
 prayers; and ſpecially at this time,
 Oh I O R D, foꝛ that thou
 knoweſt my weakenesse and igno-
 zance to bee ſuch, as I am altogether
 vnable to frame my request ac-
 cording to thy will, oꝛ to ſeeke that is
 truely foꝛ mine owne ſoules health;
 and am altogether ignorant of the
 right gate to knocke, without thine eſ-
 peciall grace directing and aſſiſting
 me: Wherefoꝛe I moſt humbly be-
 ſeeche thee in the name of him thy
 Sonne, to adreſſe and prepare mine
 hart to the right vnderſtanding of the
 true and vnfaigned calling on thy name
 foꝛ ſuch things as thy wiſdome ſhall
 think

thinke most expedient for mee, both to the obtaining of the heauenlie kingdome, which is before all things to be sought for, and for temporall blessings necessary, best knowne vnto thy selfe, which, in respect of my ignorance, my dulnesse, my corruption, my weaknesse, and the guilt of mine owne conscience, I cannot craue in such due and faithfull manner as I ought. And therefore (most louing Father) according to thine owne most fatherlie calling, I heere prostrate my selfe in heart before thy throne, in the name of Iesus Christ thy Sonne, beseeching thee that thou wilt aide me with thine holy spirit in my praiers, that, beeing of my selfe dull, I may be thereby made zealous; and whereas I am of my selfe cold, I may bee thereby made seruent and faithfull, that my praiers be not as smoke which vanissheth, or as the winde which passeth away, beeing onely in the lippes, and not fume in the heart; let it bee effectual, and an acceptable sacrifice, sweet and pleasant in thy sight: and let nothing passe the boundes of my vnfained lippes, but that which may beseeme a single hart, alwaies sounding thine honour, and setting forth the most worthie

B 5


praise

praiſe. Let thy holy ſpirit (O Lord) come vnto me, let it continue with me, worke and preuaile effectually in mee vnto the end: that I may both at this time begin, and for euermore continue as thou wilt I ſhould, namely, in faith, that I fall not into any temptations, in hope that I may conſtantly looke for, and fruitfully attaine vnto perfect vnderſtanding of thy will, and a blenes in all things to fulfil the ſame. Make me alſo (good Lord) ſeruent in loue, that I may freely and vnſainedly (euen from my heart) forgive and forget all iniuries, words and euill doings of ſuch as by any meanes haue offended mee, with hartie prayer for their amendment: that approaching vnto the throne of thy mercy (in a pure and ſimple heart) I may hartely, as well for others, as for my ſelfe, for things neceſſary both for body and ſoule, make my humble petitions tnto thee, and in thy good time taſte that moſt ſweet fruit, the performance of my humble petitions, according to thy wilt. Do ſhall I ſing forth thy praiſe, and giue glory vnto thy name for cuer.

O Lord increaſe our faith.

A.

A short praier for zeale to pray.

 **G**OD Almighty, most loving, and most righteous, who hast promised to instill into the hearts of thy chosen servants, grace unfainedly to serue thee, and to call vpon thy holy name, wherein all comfort consisteth: Vouchsafe I humbly beseech thee of thy mercie to expel out of my hart all naturall dulnesse, misbeliefe, and blindness of error, and through thine holie zeale, and unfained desire, to prostrate my selfe in heart before thine heauenly Maiesty in faith unfained: and that at this time it may please thee so to direct and accept my supplications and prayers, as I may obtaine at thy merciful hands, whatsoeuer thou seest necessary, both for bodie & soule, through Iesus Christ our Sautour and Redeemer.

O Lord increase our faith.

A morning praier for the working day.

*Before thou do thy work begin,
Thanke God, craue pardon for thy sinne:*

Aad

*And then thy worke shall prosper so,
As want shall neuer breed thy woe.*



What great benefit wee receiue at the handes of almightie God, by our naturall sleepe, none is ignorant; what perill wee escape in the darke and dolefull night, wee may easily iudge: And what fauour the almightie extendeth towards vs, in giuing vs lodging, not in the fields, but in houses; not vpon the hard and cold ground, as *Jacob* did, but vpon soft pillowes, warmly couered, experience teacheth. What thanks for these so bountifull benefits of his, we are daily bound to yeeld, I would we all knew, & had will to yeeld them accordingly. The benefit of our comfortable sleepe is great, and Gods worke in the same, and in preserving vs, is wonderfull. Wherefore, let vs be mindfull to giue him thanks: and with *Dauid* in the morning, at midday, and at night, let vs call on the name of y^e Lord with thanks and say; Lord, let me heare thy louing kindnesse betimes in the morning, for in thee is my trust. this should bee our morning sacrifice. Wee should consider, that as the night is ordained for rest; so is the day for trauell, for the obtaining of things necessary

farie for our selues, & such as God hath giuen vs; and not to stand in hope for reliefe by other mens helps, but labour, as did *Paul* and the rest of the Apostles, who tooke nothing of any, but wrought with their handes for it, because they would be chargeable to none. And our labour being ioined with faith and praier, the blessing of God shall so prosper our endeauours, as nothing shal be wanting vnto vs. And therefore before wee begin our labour, vve must prostrate our selues before his Throne, from whence commeth all goodnesse, yeelding vnto his heauenly maiestie, due praises for his continuall louing kindnesse towards vs. So shall wee bee free from danger, and prosper in our callings from day to day during the whole course of our life, which else (although our vocations breed in vs, in respect of the great increase of riches, securitie and pride) will bee in the last day a heavy burthen to our conscience, and accuse vs of ingratitude, to our eternall condemnation.

The Praier.



O Almighty God, Father of our Lord Iesus Christ, thou hast boughsed (of the great fauour and loue (euen from

from my childhood vnto this daie, to take ſuch fatherly care of mee, that nothing hath deſtroyed or hurt me, but I haue been ſafely preſerued both daie and night from ſodaine death, and from all other perills and dangers incident to mankind, and haue all my life been preſerued; and of thy free fauour and loue (without any deſert or merite of mine) enjoyed the ſweet beſt of ſleeps and reſt, which is moſt holeſome, for my poore and weake bodie; yea and ſo good a nouriture thereunto, as good ſoyle to the barren field, or the tunelie ſhoe: as to the dry ground or meat acceptable to y^e hungry ſtomacke. Oh ſweet Lord, ſuch hath benee thy fatherly care of mee this night paſt, that the ſleeps which thou haſt giuen me, hath benee moſt comfortable both to my body and ſoule, inſomuch as I am the moſt aptlie giuen to the execution of my worldly buſſneſſe, and the ſeruite of thy diuine Maieſty, this morning: Wherein aſſiſt me (ſweet Lord) with the help of thine holie ſpirit; comfort and defend me this daie and euer with thy mercifull aide, that no affliction, hurte, or miſfortune diſmay me: no tribulation, want, or anguiſh of mind, draw mee from

from thee: no worldly care, delight, or
fantasie, carie me this day or at any
time into any wicked cogitation, acti-
on or speech: For Lord, I know that
it is not thy will, that any euill should
dwell in vs, or that we should at any
time offend thee, but to keepe our hearts
pure and vndefiled, as a fit receptacle
for thy Maiestie. Yet thou sufferedst
sometimes vnlawfull affections to haue
the vpper hand, to the end that we (fee-
ling our weaknesse and corruption)
should wholly confesse al our strength,
all our godly cogitations, and good suc-
cesse in our works, to proceed from thee
and any euill motion, and crosse euent
to come of our owne corruption.

All Beth is full of sinne: the iust fall se-
uen times a day: and I, sinfull wretch,
fall seuen ty times seuen times a day.
Wherefore Lord, forgive my wicked-
nesse, mine offences and sinne commit-
ted either this night past, by foolish
dreames, fantasies, or other temptati-
ons, or at any times since I came in-
to this miserable world; and grant,
that being pardoned by thy mercy in
Iesus Christ, I may proceed in the
residue of my daies (gouerned by thy
holy spirit) void of all offences: be-
sing my vocation and calling, so as
may

maie be to the ſetting forth of thy glo-
rie, maintenance of thy fauour to-
wardes mee, and getting thoſe things
which may be ſufficient for the main-
tenance of mine eſtate here, and for the
reliefe of ſuch as are committed to my
charge: without vſing any ſiniſter or
vnlawfull meanes, policie or worldly
deuiſes, which are not agreeable to
thy lawes. And graunt me alwaies
ſuch regard of ſeruing thee, as thine
hand may alwaies direct mee, to good
and happy ſucceſſe in al my affaires.
Bleſſe thou the worke of mine hands
(good Lord) and graunt mee ſo to ſhie
idleneſſe (the mother and nurſe of euill)
that both this day, and all my life, I
may, by godlie care and trauaile, get
me a ſufficient and competent living
here: that I be no burden and charge
to ſuch as are rich and wealthie, nor
depend vpon the ſuccour, help and fur-
therance of others, whoſe helpe is
moſt ſlippery and deceitfull, leſt that
in hope thereof giving my ſelfe to I-
dleneſſe and loytering (when their
helpe ſhall be withholden from mee)
I bee driuen (as the wiſe man ſaith)
To go in a ragged coat, and to want my
foode. But contrariwiſe (Oh
Lord) graunt, that I may ſo imploye
my

my selfe to labour and diligent execution of my businesse, this day and euer, that I may (through the blessing) prosper therein, and shew my selfe so helpefull to the poore, impotent, and needy, as the fruit of my trauell shall extend vnto, that thou maiest fulfill in me, that most sweet promise of thine: That whoso considereth the poore and needy thou wilt deliuer him in the time of trouble. Lord, thy mercy is infinite, and thy loue toward vs vnspokeable; wherefore giue me grace alwaies to serue thee, yea at all times, in all places, both in labour and rest, wealth and pouerty, sicknesse and health, yea all my life, and in the houre of my death: that I may passe this day, and all the rest of my transitory life, in the fulfilling of thy lawes, and bee readie at thy fauourable beck & call, to come and appeare before thy throne of mercie, in perfect hope of thy louing receiving mee into the bosome of thy sweet embracing, not for my worthinesse or deserts (which is but corruption) but for the merits of thy Sonne Iesus Christ; there to rest, enioying the fruites, and benefit of his death and bitter passion. In whose name I refer my selfe and all mine, both this daie
and

and ouer vnto the fatherly protection:
humbly beſeeching thee, to direct all
my thoughts, words, and actions, vn=
to my liues end good Lord. Amen.

O Lord increaſe our faith.

A ſhort praier for the morning.

Thankie thee moſt mercifull
father, my maker and preſer=
uer, that thou haſt ſo louing=
lie vouchſafed to tender my
ſafety this night paſt, giuing me ſweet
ſleepe, to the reſreſhment of my ſoule &
weak bodie: Do (of thy goodneſſe)
vouchſafe to extend thy louing fauour
towards me this day, that thereby I
may be both ſafely preſerued from all
kind of euil, and employ my ſelfe dili=
gently vnto the execution of my voca=
tion, to thy glorie, and to the reliefe of
me and mine, through Chriſt. Amen.

O Lord increaſe our faith.

A Praier for the King.

What ſo thou be, pray God alwaies,
To bleſſe our King with happy daies,
Whiſe wiſdome (under God) ſhall long,
Maintain this realm from forraine wrong.
The

TH E certaine expectation of a long peace, and gracious tranquillity, may (without many circumstances of many words) suffice to moue thankfull minds to praise the God of heauē for his vnſpeakable loue towards vs, in giuing vs so gracious a gouernour, Vnder whome wee may not onely peaceably liue, but enioy also the comfortable passage and food of the Gospell, to the vnſpeakable comfort of all true Christians, longing for their saluation, when manie other Nations haue wanted the same, to the famishing, as it were, of their poor soules. Wherefore, considering that wee may (if not, the more to our shame) feede thereon at full, and are thereto friendly intreated, and inioyned not onely (which is generall) by the word it selfe, but by seuerall iniunctions set foorth (for the furtherance of Gods glorie, and our profit) by his Maiestie. And considering also, that the Apostle commandeth vs to pray for all men, but especially for the good and prosperous estate of Princes, that we may liue godly vnder them: We therefore aboue other nations, hauing vnſpeakeable cause to praise GOD for his fauour in vouchsa-
sing

ſing vs this great bleſſing of a godly, zealous and merciful Prince, let vs beſeech God of his goodnes fauourably to looke vpon him, and to grant vnto him a prosperous raig, with many, & happy daies to the pleaſure of him, & comfort of vs. Let vs not forget it, leſt God forget vs, & turne our food into famine, our peace into warre, and his long ſufferance into ſharpe correction.

The praier.



As poſſible thanks wee giue vnto thee, O Lord of mercy, King of al \bar{h} kings & kingdomes of the earth for that thou haſt vouchſafed to place ouer vs, thy little flock of this realm, ſo pure a guide of true religion, Iames (by thy heavenly prouidence,) our gracious King, vnder whom, enioying free liberty of the true ſervice of thee, we reſt in a quiet eſtate both of body & mind. We humbly pray thy fauourable regard, to behold with mercifull eyes the ſame thy ſeruāt our ſoueraigne Lord and gouernour, and to fructifie his hart with the grace of thy holy ſpirit, that he alwaies inclined (by the working therof) to the ſetting ſooth of thy word, may walk according to the trueth of \bar{h} ſame, ſincerely

cerely: that we thy seruants, and vnder thee his Subjects, seeing his godly example, may be ashamed to fall from that true forme of honouring thy name which for thy glory through thy grace, by the rule of thy holy word, is prescribed vnto vs. And vouchsafe to stir vp in him zeale of thy glory, and a desire to establish whatsoeuer wanteth in this Church of England for the increase of true and sincere Discipline. Banish from his heart all ignorance, and print therein perfect wisdom and knowledge of thy heavenly will: giue him an obedient mind, abounding with all humility towards thy diuine Maieſtie. Haue and defend him from the tyranny of forrain power and authoritie, and from al such as professe not inwardly vnfained zeale of the Gospell. Giue him godly Counsellors, and such zealous and true hearted ministers of thy will, that he and wee (according to the truth of euery our seuerall functions) may sincerely serue thee in this life, and in the end for euermore reigne with thee in thy heavenly Kingdome: for Iesus Christs sake our only redeemer, aduocate, and sweet Saviour. Amen.

O Lord increase our faith.

A

A Morning praier for the
Sabboth day.

*Let labour paſſe, let praier be,
This day the chiefeſt worke for thee.
Thy ſelfe, thy ſervant, Oxe, and Aſſe,
This day muſt let all labour paſſe.*

AS the Lord hath assigned vnto man fixe daies of ſeuē for his neceſſarie trauell; So he hath expreſſely commanded the ſeuēth to be hallowed, and kept only for the ſeruice of himſelfe. Wherein (all buſineſſe ſet apart) wee ſhould reſerue our ſelues to praier, to the hearing or reading of the worde of the Lord without any vngodly exerciſe at all, as gaming, gadding, wanton paſtimes; behauiing our ſelues ſoberly. And as *Dauid* did every day, ſo let vs eſpecially on this day inſtantly cal vpon the name of the Lord and hee will heare vs. And with *Eſay*, let our ſoules with longing deſire in the night, ſeek vnto the Lord, and in the morning, early call vpon his name: ſo ſhall all our doings pleaſe him, and all goe well with vs. Hee hath reſerued this day for the ſeruice of himſelfe, onely puniſhing ſuch (euen with death) as breake the

the same: as it appeareth in the booke of Numbers, by him who was at the commandement of the Lord stoned to death for gathering sticks on the Sabbathday. By vs it is farre more prophaned. But blessed is the man that keepeth the Sabbath day vndefiled, seruing the Lord in praier, not in seeking his owne will, but the will of the Lord. And let vs indeuour to sanctifie it, that it may bee honoured, and not abused and dishonored as it is, lest God, the creator of it and vs, punish our disobedience with his scourges, in his ire, & giue vs in stead of plenty, want; in stead of fulnesse, famine, and in stead of preaching of his worde, suffer vs to be belotted with vaine traditions of men. Let vs I say, be careful to serue the Lord with reuerence, and keepe this day holy, as he hath made it holy.

The praier.



O Almighty Father, most
 wholesome protector and
 keeper, both of the soules
 and bodies of the faithfull;
 I yeeld thee humble & hearty thanks
 for defending and sauing me thy sin-
 full creature, this night past, and all
 the rest of my life hitherunto, from so-
 daime death, & from other perils, and
 dangers

dangers whereinto my ſilly ſoule, and weake body are ſubiect to fall : and wherewith I am ſo beſet, that had I not been preſerued by thee, it could no otherwiſe haue beene, but my body had periſhed, and my ſilly ſoule been carried into euerlaſting damnation.

But moſt ſweet Lord, my ſtrong caſtle and defence, my ſhield and buckler, my ſure refuge and ſuccour (who haſt continuall regard of the ſafety of thy ſeruants, and neuer ſuffered them to bee overcome with any kind of euill, nor to fall into any kind of danger) vouchſafe to forgive mee whatſoeuer I haue committed and done againſt thy diuine will, either ſleeping or waking this night, or at any time (ſecretly or openly) heretofore, by reaſon of the corruption which remaineth in mee.

And vouchſafe, that as I haue by thy protection paſſed this night, ſo I may enjoy at thy mercifull hands, whatſoeuer thy fatherly providence ſhall thinke meete and convenient for mine owne, and for the reliefe of ſuch as thou haſt committed to my charge and gouernment, this day and euer.

Establish, good Lord, thy holy ſpirit in mee, and thereby ſo ſtrengthen me, that

that I may withstand all euill motions of the flesh, all vngodly desires of the mind, and worldly vanities: that I may frequently as I ought, and continually, both in the morning, at night, and at noone day; yea, and at all times & in all places, truly serue thee without hypocrisie, dissimulation, or malice. And for thy mercies sake, keepe mee this day, and all the rest of my transitorie life, from sudden and improuided death: keep my tongue and lips, that I speake or vtter nothing, which may be either vncomly to be spoken, or whereof may redound hurt or hinderance to my selfe or others: But that I may endeavour as much as in mee lieth, to speake and vtter those things which may be to the setting forth of thy glory, maintenance of peace, and concord, & to the reducing of such into the right way as wander and goe astray. As for slander, lying, backbiting, false witnesse bearing, enuy, and such like, good Lord take vnto thee from me. And keepe my heart and mind from the most damnable sinne of murmuring against thee, and from despaire: that in all aduersities, tribulations, and troubles, I may alwaies beare a patient, contented, faithfull, and thankfull

mind, with full perſwaſſon, that how-
 ſoeuer it goe with me, if thou ſuffer
 mine aduerſaries being maliciously
 bent againſt me, to reuile mee, perſe-
 cute mee, to moleſt or hurt mee; or if
 thou permit my ſubſtance by any ca-
 ſuall meanes to be diminished; or if I
 ſuſtaine loſſe of friends, ſickneſſe of
 body, or hurt of my limmes, it pro-
 ceedeth not but by thy diuine proui-
 dence: yea, onely of thy meere loue
 and fatherly care, which thou haſt
 of mine amendment. For nothing
 happeneth to thoſe whom thou loueſt
 (breed it within their weake minds
 neuer ſo great grieve, or fall it out
 neuer ſo contrary to their deſires) but
 it bringeth with it ſome ſecret wor-
 king of their good. Wherefore in
 the name of thy Sonne Jeſus Chriſt,
 I moſt humbly beſeech thee that
 thou wilt vouchſafe to ſettle in my
 heart, ſuch perfection of patience, as
 whatſoeuer either this day, or heere-
 after ſhall happen or befall vnto mee,
 I may accept it as a moſt holſome me-
 dicine for my ſo deadly diſeaſe of ſecu-
 rity: and ſo in hope of thy louing
 kindneſſe and mercy, go forward this
 day and all my life, in perfect loue, vn-
 feined zeale, and continuall obedience
 to

to thy will, in hearing thy word attentively, in reading the same diligently, in following it effectually, and in praying vnto thee zealously and faithfully, embracing all goodnes willingly, and auoiding all euill warily: that so spending this day, I may the better proceed to the execution of my calling this weeke following, to the reliefe of my necessitie, & furtherance of my neighbors: and that, continuing vnto the end, I may receiue the reward of thy celestiaall kingdome, which thy Sonne Iesus Christ hath purchased with his blood for all true beleeuers in thee. In number of whom (sweet Lord) for the merits of him thy Son make me, that I with them, and they with me, may continually sing laud and praise vnto the Trinitie eternally: which grant for thy Sonne Iesus Christs sake. Amen.

O Lord increase our faith,

Another short morning praier for the
Sabbooth day.

All possible thanks I render vnto thee, most louing and mercifull Father, that it hath pleased thee to be my carefull watchman this night, pre-
C 2 seruing

ſeruing me from many euils, and bouch-
ſafing ſleepe vnto mine eies, to the
vnspeakable comfort of my ſoule.

Let it likewiſe pleaſe thee, I hum-
bly beſeech thee, to giue me grace ac-
cording to thy heauenly will, and ex-
preſſe commandement (as at all times,
ſo this day eſpecially) to imploy my
ſelfe to the ſeruiſe of thee, in all godli-
neſſe and pureneſſe of life, leauing all
bodily labours and exerciſe, as the
ſanctity, which thou in the beginning
gaueſt vnto the ſeuenth day, when
thou haideſt finiſhed all thy worke,
doth iuſtly deſerue, Amen.

A praier for the Euening .

*When thou betakſt thee to thy reſt,
Commit thee to th' Almightyeſt;
For when thou lieſt downe at night,
Thou art not ſure to ſee dailight.*




Although wee cannot at all
times duly examine our ſelues
as concerning our life paſt,
yet once in the day it is moſt
requiſite to conſider how wee haue
ſpent the time paſt; namely, at night
to

to weigh what wee haue done the daie before, and in the morning to consider how we haue past the night: For although the night was ordained for rest, yet many wicked cogitations creep into our mindes, whereby wee offend God, and that euen in our sleepe; but especially waking, when, wallowing vpon our beds, wee let our mindes run after vanities. And so, our hearts being fraught with wicked desires and contagious thoughts, sleepe stealeth vpon vs, and possesseth our mortall bodies, without any calling for Gods assistance or pardon; In which dangerous slumber, if God should dissolue the body from the soule, in what case were wee, dying without repentance? It greatlie behooueth vs therefore, that our last cogitation (before wee take our rest, or shur vp the eye-liddes of our hearts, in slumber) should be of our time past, and ill spent, and for the same to craue pardon, and that instantly in Christ: cleansing our heart from all iniquity, euen by an open confession thereof vnto GOD, vnto whose protection, we may then referre vs, and sleepe. Wee must as layth *Paul*, watch, and bee sober, singing praise vnto the Lord as *David* did. Giuing him thanks for the helpe of his presence

that is to ſay, for his protection the daie paſt: praying the ſame in the dark night when all things (by reaſon of darkneſſe) are hidden, and when the wicked goe about their euill pretended purpoſes, to the diſturbance of the godly.

Therefore whatſoeuer wee doe (whether we lie downe, or riſe vp) let vs bee meditating the law of the Lord. So ſhall our ſleepe comfort vs, and our labour profit vs: and whether we ſleep or wake, the Lord ſhall be our defence & keeper.

The praier.

 heauenly God & eternall Father, giuer of all good things, & protector of all that loue thee, I reeld thee moſt humble & hearty thanks for thy inestimable benefits, not onely for keeping & preſeruing me this day, but al my life, that neither my enemies haue preuailed againſt me as they ſought & deſired nor any other miſfortune (which within this world is incident to mankind) hath overcome me: but haſt like a louing Father, & careful purueier, giuen and prouided for mee, all things neceſſarie: inſomuch, that I haue bene well reſreſhed, & replenished with the great benefit of feeding, and with the
grat

gratious benefit of cloathing mee: so that I haue not fainted through want of foode, nor beene oppressed with ouermuch cold for lack of raiment, as with mine eyes (to my great grieve) I may and doe behold a number daily in diuers corners of the streetes and waies as I passe who are most greuously tormented with hunger, cold, sores, and sicknesse, lamentable to see: withome also thou hast bought most deere lie, and yet sufferest them to bee oppressed: and I, who haue deserued no lesse, may rather good Lord, a great deale more than some of them) haue by thy fatherly goodnesse not onely escaped those afflictions, but receiued at thy mercifull handes infinite good gifts, and vnspcakable benefites: for which thine inestimable loue, I cannot sufficientlie praise thee. O Lord, forgine mine offences, which this day I haue committed and done against thine Almighty Maiestie, whether they bee secret and vnknowne, or open: whether they were done in youth, or at any time since. Pardon them, Oh GOD, for Iesus Christs sake; and vouchsafe me thy grace, to amend my life, & to retorne vnfaignedly to the seruice of thee. And forasmuch as I
can

cannot continue without thy continuall protection, vouchſafe to extend the ſame vnto me thy wretched creature this night, that I may quietly take my reſt, which thou haſt appointed for a reſreſhment of my wearied members, and haſt ordained the night and darkneſſe, as a time moſt conuenient to take the ſame in, being a time wherein I ſhould to that ende ceaſe from my labours and daily affaires. And to mee thy poore creature (who of my ſelfe am neither of power to ly downe, nor being laied, able to riſe vp) vouchſafe thine eſpeciall aſſiſtance and helpe, that in thy name I may lie down, and receiue at thy mercifull handes ſweet and comfortable reſt: not according to the greedines of my corrupt nature but as ſhall be onely expedient for the reſreſhing of my weak body. And forasmuch, good Lord, as thou knoweſt with what mortall foes mankind is continually aſſailed, both ſleeping, and waking, (who in our by all meanes to intrap vs by ſome euill or other, which we heare or ſee in this vale of banities to our delight, though contrarie to thy will, whereunto wee often yeelde, and that in the day time, much more

in the darke and the loathsome night, wherein all thinges are ceuered and hidden, and when the heauinesse of drowle sleepe beepeth downe our vnderstanding; in which time of darkenesse, such as intend to worke wickednesse, are most ready with diligence, abhorring the light, to put in practise their mischieuous deuises,) I most humbly beseech thee, Oh God Almighty, to preuent them in their euill imaginations, that in no wise they hurt mee; and to grant, though sleep to my bodie sufficient and not ouermuch, yet to my poore soule watchfull and diligent waking, that I fall into no danger, by yeelding to any euil, in the sleepe of my bodie. Touchsafe also, to guard and defend mee, that nothing hurt me this night; that fire consume mee not (nor any thing that belongeth vnto me) nor any other danger whatsoeuer, dismay me keep me also, good Lord, from sodaine, and vnprouided death: And preserue mee by the watch of thine holy Angells, that I may take my rest in quiet, vntill the morning, and then giue my selfe to the finishing of my duety: to the discharge of my vocation, and fulfilling of thy will, vnto my liues end. For

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which

which thy fauour, I humbly beseech thee, and for all things else necessarie for me and all other whome thou hast commanded vs to pray for: And namely, for all such as are in any kinde of affliction in body or in minde, for the testimony of thy truth, that thou wilt strengthen them & thy whole Church in pure religion. And for al such as are sicke and diseased, that thou wilt either restore them to health, giue them patience, or receiue them vnto thy self, out of this mortall life. Preserue our King and Gouernour, JAMES by thy diuine prouidence set ouer vs: and graunt that hee may continue to thy pleasure, long and prosperously ouer vs. Blesse this whole realme of England; & vouchsafe to vs all true repentance for our sinnes: Blesse and defend our parents, brethren, sisters, kinsfolks neighbours, & all other whome thou wouldest we should commend vnto thee in prayer, whatsoeuer they bee, and wheresoeuer they remaine. And for the more true & zealous calling vnto thee for these things, giue vs al grace in faith to say that prayer which thy son Iesus Christ taught vs saying.

Our Father which art in heauen, &c.

O Lord vouchsafe to embrace mee with the armes of thy mercy: vouchsafe to receiue mee into the bosome of thy loue: shadow me with thy wings, that I may safely take my rest this night in peace, in the name of thy Sonne Iesus Christ. In whose name, I referre mee wholly vnto thy louing protection: beseeching thee, that when my last sleepe shall come, I may take my everlasting rest with thee, in thy celestiall kingdom, Sweet God. Amen.

Oh Lord, into thy hands I commend my soule, beseeching thee to blesse, preserue, and defend mee this night and euermore. Amen.

O Lord increase our faith.

Another short praier, for the
Euening.

O Almighty Lord God, I thanke thee, that this day past, thou hast of thy mercie vouchsafed vnto me thy poore creature, not onelie protection against all dangers and euils, but also all things necessarie. I humbly beseeche thee, of that same thy mercie, and for thy Son Iesus Christ his sake, to extend the like protection and fauour towards mee this night,
that

that I may enioy at thine hands safe
 & quiet rest, to the comfort and refresh-
 ment both of my body and soule, for Je-
 sus Christs sake. Amen

A prayer for the pardon of our sinnes,
 which cause the Lord to afflict euery
 his children: a necessary prayer
 for one any wise afflicted.

The wise man saith, Sin bringeth
 man to misery: and

Therefore there needeth no
 long discourse to moue vs,
 to seeke to remooue from vs this dan-
 gerous guest, who being lodged in vs,
 utterly alienateth vs from God. For
 we cannot retaine God, and bee at one
 with sin. And therefore doth the Lord,
 as a Father most mercifull, worke for
 our reformation, by a meane most fit
 for our amendment. For when he hold-
 eth vs in our security, he seeth vs al-
 together wanton, and prone to euill,
 to rebellion and wicked life: and gra-
 tity cometh of fulnesse of all worldly
 delights, as riches, friends, pleasures,
 & to haue want of no bodily or corporall
 helpe. Therefore doth the Lord suffer
 the reprobate to wallow in their owne
 desires, not restraining them from per-
 forming

forming their own lusts: he permitteth them to fill vp their liues in pleasures, vntill the day of slaughter. But hee worketh contrary wth his deere child-
 dren, whom he loueth and tenderly careth, as it were, vnder the shadowe of his protection. He suffereth them to be plūged, not in delights, but in misery: he suffereth them to be wrapped in many euils, to the end that they doe not vpon a secure estate here; but rather through aduersity & affliction, hee maketh them weary of this world, that they may desire heauen: hee maketh them to know themselves to bee but wretched men, as of themselves, and to haue all their helpe from him: And hee affoordeth them leaue to come vnto him in their desires; and is fatherly pleased not onely to heare them but to helpe them, calling them most louingly saying, Come vnto me, &c. Now, if we were as ready to say in our hearts, and performe in our deeds, Wee come Lord, and to cast away all leues & hinderances of worldly things, wee should assuredly finde fauour and helpe in the day of trouble.

To this end therefore is this prayer following compiled, that the afflicted may first consider how dangerous

a thing Anne is, & that it worketh miserie in vs, and that we must first seek to be vnburthened of it, before wee flie to God to be eased of affliction, which prayer, being faithfully vsed, shal easily worke comfort in calamity; and eyther attaine at Gods hands, release of the crosses which are greuous vnto vs; or patience to beare them, with inward consolation. It is no strange thing to the godly to bee afflicted, as Iames saith: neither are they vnaccustomed to pray in affliction. Therefore for those that cannot well better their griefe to satisfy their godly inward desires, I haue bin willing amongst the rest to insert this, which no doubt will yeeld them no lesse consolation then to my selfe, to whom it hath bene more precious then the most pure gold.

A Godly motion to the three prayers following.



There can be nothing to the sicke man more swete and acceptable then that which he in his own conceit thinketh swete: so to the man that groaneth vnder the burden of a sinfull conscience, or an hard estate in this.

this worlde there can be nothing more sweet or delightfome then that which may ease the inward minde, which is for the most part troubled with sorrow for the same. It is therefore expedient in naturall reason, that for the body the things bee provided, which may agree not onely with the taste, but with the health of the body of the sick man.

But far more expedient it is, that some meanes bee carefully sought, for the disease of the troubled minde, whether it bee in respect of sinne remaining in all, or in respect of a miserable estate in this life, not equally common to all; For the mind ouercarried with doubt either of being relieued in respect of a low estate, without some sweete comforte, carrieth the soule to desolation, and layeth (as it were) before the eies of the naturall man nothing but humane deuises and pollicies of reason, to intangle the poore soule in the nette of vtter despaire; or dangerous presumption, which both are euill. So, a staied confidence in the merits of Christ, in true reformation of life, banisheth all feare of death, and hell in respect of sinne, and resting truly vpon the prouidence of God, to re-
ceiue

ceive in his good time things requisite
 for our bodies, expelleth all feare of pe-
 rishing, in respect of a low & miserable
 estate of this life. Without sinne no man
 liueth, and therefore a necessary medi-
 cine is praier, for the preservation of all.
 Without worldly troubles few can liue,
 or at least in great danger of many casu-
 alties, & the most secure cannot say, I wil
 be safe one houre: Nay hee must confesse
 his estate miserable, the beginning mise-
 rable, in wailing, crying, and howling:
 the middle miserable in trauail, labour,
 checks, enemies, and many euills: the
 end miserable, in diseases, in sicknes, in
 weakenies, disdained of all, and cast off at
 last, as dust of the earth, and dung of the
 field: the farrest, the fairest, the finest,
 the wisest, the wantonest, & worldliest,
 being meate for the wormes. Let no man
 then glory of a rich, or bee dismayed at a
 poore estate: but acknowledge that the
 rich as well as the poore, the King as well
 as the beggar, the highest as well as the
 lowest, all and euery one hath neede of
 this medicine of praier, to bee either
 deliuered from a miserable estate pre-
 sent, or from casuall calamities so com-
 mon to all if not at one time, yet at ano-
 ther. The Sunne riseth, shining: it may
 set, shouring. There is no estate perma-
 nent

maner, but hath in it variety in proceeding, & alteration in the end. But these counsels are tedious to them that trust to their treasure: these perswasions are but pecuish to men wallowing in pleasure. The poore man perhaps heareth them, the zealous will assuredly learne them, and the godly will carefully performe them: not onely in respect of misery, & for the bettering of a low estate in this life, but in respect of sinne, the originall ground of all our miseries: The beame whereof beeing taken away wee shall see cleerely, that to a wise man riches is not more sweete, nor pouertie more sower: worldly preferment not more to be desired; nor a low estate more to be contemned; prosperity more to be wished, or aduersity more to be disdained, than may giue such a tast to the sick soule, as in a cleer conscience it may say and in actions performe, that hauing nothing, it possesseth all things, and being poore it is yet rich, &c. And to this end hath the bountifull giuer of al good gifts allotted vnto euery mā his port, & great or small, his estate high or low, his calling glorious or base, according to his good pleasure: that according vnto the vse or abuse of his good creatures, and according to the minds and demeanors
of

of men, he may giue in the end eternally sweet or ſower, glory or ſhame, life or death. And therefore, that all eſtates may be to the glory of him, and our comfort (bee they here in this life, high or low) let vs with contented mindes, firſt ſeek to remooue the cauſe of all euils, the heauy burthen of ſinne, and that in the mercy of Chriſt: For whoſe ſake hee will then giue vs that, which in this life ſhall be for his name, glorious; and for our ſoules, profitable: namely for ſinne, true repentance, for riches, due thankfulnes; and in the moſt miſerable eſtate, perfect patience. Which God grant.,

A very godlie and neceſſary prayer, diuided into three parts, whereof the firſt containeth a deuout and zealous petition for the forgiuenes of ſinnes, and eaſe in aduerſity.



O heauenly Father, which art moſt glorious, mighty, and holie, I humble ſubmit my ſelfe vnto thee, proſtrate vpon the knees of my heart, as not worthe to liſt vp mine eyes vnto thy throne of mercie, much leſſe worthe of mercie, Wea, ſuch

(Oh celestial father) is the corruption of my nature, the stowardnesse of my hart, and the readinesse therof to offend thee, that I am forced in a guilty conscience to cry out and saie, O Lord rebuke me not in thine anger, nor chastice me according to the measure of the wickednes which is in me.

Oh deare Father, necessarie it is that thou correct me for my faults: but yet in mercie, for that is my instruction. not in iustice, for that were my condemnation.

Thou O Lord hast made mee, and framed me in my mothers womb: yet was I conceived and borne in sin, and so most wretched.

The whole race and offspring of Adam (of whom I am borne, according to the flesh) is corrupt. There is none that doth good, no not one.

There is none that walketh here on earth, but carrieth about him a heauy burthen of sinfull flesh, which so presseth him downe, that hee groueleth in the puddle of many noysome desires.

Seeing then (good Father) that flesh and bloud cannot carry in it selfe perfect sanctitie so long as it abideth here below, but is diuers waies polluted with uncleannesse; how can I

poore ſinfull wretch, but crie out, and confeſſe that I haue ſinned.

The moſt iuſt haue been and are, at the feeling of their weakneſſe, iuſtly conſtrained to ſay, that the things which they ſhould doe, they doe not: and contrariwiſe, that which they ſhould not doe, they doe. Seeing then (O deare Father) that weakeneſſe reigneth in all fleſh, conſider in mercie that I am but fleſh, and therfore weak and prone to fall, & to abuſe thy graces and bleſſings many waies beſtowed vpon me.

O deare Father, great is thy mercie: looke not therfore ſtrictly what is done amiſſe in me, but pardon mee, and ſay vnto me, as thou ſaydeſt vnto Paul, My graces ſufficient for thee. This O Lord is my hope: let mee not bee ſent empty away.

O that it might pleaſe thee to turne thine eyes of mercie, not of anger, towards me; and to extend thy grace to my true and vnfained reformation: I hope it (O deare Father) though I haue not deſerued it.

The example of thy free pardon, baniſheth deſpaire. Paul, Peter, Dauid, Mary-Magdalen, and other offenders, haue freely receiued comfort, where they

they deſerued puniſhment. And therefore (**O Lord**) forget not ſuch the humble ſuite of a ſinner, approaching vnto thy throne, in the name of him, for whoſe ſake they were pardoned: namely in the merits of **Jeſus Chriſt**, thy deere Sonne: In whom as thou art well pleaſed, bee pleaſed likewise to pardon me.

I ſtand not (**O**h deere Father) to excuſe or iuſtifie my ſelfe, pleading not guilty, ſo ſhould I rightly bee condemned.

No, I do not onely with ſilence, but euen with lippes from the heart, cry out againſt my ſelfe, guiltie Lord, guilty.

What is there then to bee of iuſtice expected (**moſt louing Father**) but the dreadfull ſentence of condemnation? But thy mercy is greater, and therefore I doe appeale.

O death then, where is thy ſtinge? hell, where is thy victory? The ſting of death is ſinne. But bleſſed bee thy Sonne **Chriſt Jeſus**, who hath ouercome both it and Hell, and adopted vs into thy fauour againe, to inherit eternall life by the ſhedding of his blood.

Oh deare Father, comfortable and ſweet is the due conſideration of our ſafety

ſafety in Chriſt: yea, moſt precious is the peace which the true contemplation of his ſauing health worketh in the faithfull man. For, by him we are forgiven; by him (deare Father) we come vnto thee; and by him wee obtaine (of thy free mercy) what is moſt neceſſary in this life: by him we liue here, and in him ſhall we liue for euermore. Bee it ſo deere Father.

Oh, great is the comfort which by him is miniſtered vnto vs: he being onlie righteous, we meereſly wicked.

Oh good Father, forgive therefore, for his ſake, that I haue done amiſſe; lay not my ſinnes ſecret or maniſeſt to my charge: but as thou haſt promiſed, ſhew mercy for thy Sonnes ſake; And leaue me not (deare Father) vnto my owne will and corrupt deſires; but bridle mine affections, and reſtraine them with the raiues of thy grace: conſult me in thy waies, and keepe mee vnder the ſhadow of thy wings, that I may do thoſe things which may be pleaſing to thee, and ſhun the things which may offend thee.

Oh heavenly Father, thy creature I am; thou madeſt me, and haſt mightily preſerued me vnto this day: and (notwithſtanding, moſt gracious God,
my

my rebellion and impious behaviour towards thee) hast raised mee from sucking of my mothers breasts, vnto my present estate , best knowne to thy selfe. Psea, deare Father, what I haue been thou knowest : how and in what case I stand, prosperous, or aduerse, thou seest : and the rest of my pilgrimlike daies, what and how many they shall be, thou considerest; from me concealed.

I wretch, cannot call againe the daies of my race past, wherein I haue mispent much acceptable time, redounding my will to the waies of wilfull and vntained youth. And now, deare Father, intending to redeeme the time lost, and to frame my affections to reformation, I find in my selfe not only vnablenes, but cleane contrary desires, which not only neglect thy graces, but also procure daily and accustomed allurementes to sinne.

Therefore (O deare Father) great is the benefit of correction to euerie man; and most dangerous a secure and pleasing estate in this life. And this, most mercifull God, I acknowledge, because thou vouchsafest me a calling accompanied with affliction ; namely, with many crosses and calamities, perils,

riſ and dangers, to ſuddaine death, to ſicknes, cal alties, enemies hunger, thirſt, ſlaunders, pouerty, and want of neceſſary things, which in this life often mooue vs to ſeeke thee,

Theſe things (O Lord) I fee in my paſſage through this peruerſe iourney, in this wilderneſſe of cares wherein I walke, and yet (ſenſleſſe as I am) not conſidering the benefite of worldly troubles, I ſeeme diſpleaſed, and miſcontent with that eſtate, which thou, deare Father, of mercy affordeſt me: It is indeed painefull, and hard, poore, & ignominious, and therefore to fleſhly affections grudge thereat; humane reaſon doth repine thereat; and worldly men diſdaine me Grant therefore that euen in hart willingly I may ſubmit my ſelfe and al mine indeuours, vnto thy gracious direction, to thy merctfull prouidence, and prouident care which thou haſt of al thy ſeruants. So ſhall my vocation guided by thee, yeeld ſufficient fruite and increaſe, to the comfortable reliefe of me and mine.

In vaine were it to frame my wits, to depoſe my hands, and to addreſſe my heart to worke my bet'er eſtate according to the courſe of worldly pollicy and wiſedome, which is fooliſhnes before

before thee : for so should I shew my
 selfe doubtfull of thy mercies, carelesse
 of thy comfort, and obstinate against
 thy good pleasure. Blesse thou my wits
 frame my hands , and all the mem=
 bers of my body, to do that which may
 tend to the discharge of my duetie to
 thee, and then I know all good things
 shal be ministred vnto me: be it so, good
 Father, for thy Sonnes sake Iesus
 Christ. Amen.

O Lord increase our faith.

The second part.

A Godly petition tending to
 worldly reliefe, and that our voca=
 tions may prosper.

In mercifull G O D and
 deere Father , forasmuch
 as thou hast comman=
 ded vs firste to seeke the
 kingdome of heauen, and
 the righteousnes thereof, & all worldlie
 things necessary shal be ministred vn=
 to vs : boughsate to expell out of my
 heart all desires of worldly prosper=
 ritie , repugnant against thy will
 D and

and ſo direct both my minde, and my inward affections, as alſo my body & external actions, that I maie inwardly lie rightlie conceiue, & outwardly duly execute thoſe things, which I am in dutie to thee, and due to my chriſtian brethren bound to perſorme. And vouchſafe (good LORD) ſuch prosperous and gracious ſucceſſe vnto my labours. that my eſtate may be ſuch (if it pleaſe thee) as I may be able thereby, to wade and paſſe through this harde and miſerable world, rather aſſiding, aſſiſtant, and comfortable to the poore and helpleſſe, then chargeable & burdensome to the riche. And that I may bee able and willing to fulfill the rule preſcribed by thy ſon Chriſt Ieſus, to pay all men and to owe nothing vnto any, but good wil. So deere Father, ſhalt thou vnburden mee of a heauy charge.

And although (O LORD) I preſently ſee no meanes of help, no ſhew of reliefe, no meanes to perſorme that I ſhould, yet deare Father, ſeeing for our comfort it is commanded vs, To aſke and wee ſhall receiue, to ſeeke and we ſhall finde, to knocke, and thou wilt open. And againe thy Sonne, further to aſſure vs of thy fatherly care of vs,
in

in this wise encourageth vs to come
 vnto thee in all our necessities, saying,
 Whatloeuers ye aske the Father in my
 name, shall be giuen you, yea, in a time
 conuenient, yea, when it shall bee most
 to our true comfort, and reliefe. Wher-
 by I learne, that to aske in mine own
 name as a person worthy to receiue
 what I want, I dare not: to seek as
 of my selfe able to find, I cannot: and
 to knocke as a guest worthy of my self
 to be entertained, I shall bee shut out.
 So that happy am I that haue such
 assurance of my request to be granted
 of things necessary to be found, and to
 bee entertained into thy fauour in the
 name of him, for whose sake neuer any
 asking in faith departed empty; none
 seeking comfort and found it not, nor
 knocking for thy grace, and entered not
 into the assured harbour of thy ve-
 fence.

I cannot therefore rest doubtfull
 of thy mercies, O Lord, and in Christ
 Iesus name to obtaine pardon for my
 sinnes, crauing it in his name: and for
 my worldly comfort and reliefe, though
 I see no meanes in fleshly reason to
 ease me of the importable burden of
 an hard and miserable estate (which
 yet is better than I deserue) I consi-

der (O Lord) that infinite are the meanes which thou bleſt to releue thoſe that in thy Sons name aſke it of thee, yea beyond humane expectation thou workeſt for thy ſeruants.

Thou increaſedſt the oile and meale of Helias hoſteſſe moſt miraculoſly; thou feddeſt him paſt hope in the wildeſſe, thou broughteſt water out of the hard rocke for people to drinke, and rainedſt downe Manna for them to eate, thou feedeſt a huge company of people with a ſmall outward ſhew of bread. And ſhould I not aſſure my ſelfe (deere Father) that although I haue deſerued to periſh in want, thou wilt releue mee with ſufficiencie? though I deſerue pouerty, thou canſt ſend plenty. For thine is the whole world, and all that therein is; thou diſpoſeſt thy creatures to man as thou wilt, thy good and fatherly care of thy children is alwaies great, and thy power infinit, for thy Sonnes ſake good Father I craue not abundance, only that I may bee able to diſcharge the duty of my calling to thy glory, my ſouls health and the benefit of thoſe that be of the houſehold of faith: giue therefore neither pouerty nor riches, but a neceſſary and competent living, and
all

al wisdome to execute my calling in al obedience vnto thy sacred will.

O Lord, I do most humbly depend vpon thy prouidence in all thinges; grant therfore that neither pouertie no riches, prosperity no: aduersity remove me from thee, eyther to presume or to dismay, considering that thou tenderest reliefe to euery liuing creature, and the most presumptuous do often want. The Lyons roare, and yet want their food, and the most simple are satisfied, seeking releefe of thee: Make mee therefore humble and in al reuerence to seek at thy hands what of my selfe I cannot obtaine.

Although in thy wisdome euen of mercie, thou sometime triest with aduersitie and wante (for patience sake) euen the most godly ones whome thou dearely louest, yet so that thou leauest them not destitute in their greatest neede: Such is thine vnsearchable wisdome, that thou workest for the best, when naturall reason accounteth it the worst: let mee therefore in all things and all times rest vpon thee with an vndoubted hope of gracious successe.

Deare Father, in al humilitty I refer mee whollie to thy diuine care and

providence, beseeching thee in th name
of him thy Sonne Christ Iesus, & for
his sake, that it may please thee to bee
mindful of mee a poore & wretched crea-
ture, who rightly deserues nothing but
punishment for my manifold iniquities,
yet in his name I humbly presume to
ask those things which thou knowest
necessary and expedient for the reliefe
and comfort of me poore wretch, my wife
my children, and family. Thou, deare
Father, hast thus promised; vouchsafe
euen so to performe it; speake the word
and things shal be done as thou wilt;
yea, thy will is thy worde, and what
thou wilt, commeth to passe, to the rich
comfort of thine, beyond that they aske
or looke for.

So that O Lord thou seest & best
knowest in what estate I presently
stand, and that I am diuers waies en-
dangered, Yet is it in thy power (good
Lord) to preuent whatsoeuer euill
imminent, & so to aid me, so to assist me,
& so to work for me, that notwithstanding
in worldly imagination I be like
to fall into bitter mislike, & condemna-
tion of the world, yea into meere misery
which my enemies greedily gape for,
I may by thy most gracious meane be
so deliuered, preserved, & relieved, th t
what

what I cannot in respect of my low estate now presentlie performe as I ought & would and as is expected of a. me, I may in thy good time, to the discharge of my duty to thee, and them, to my comfort bring to passe, without worldlie compulsion now threatened. Bring these things to passe deere father, according to thy good pleasure: & in the meane time vouchsafe to mitigate the rigor of their hearts that seeke violence against me. Make me patient Oh Lord, and vnfainedly thankfull: increase my faith, and fauour my case: consider my distresse, & giue me comfort affoord me thy wisdom, to gouern my deuises according to thy will. And for as much as it hath pleased thee to laye the yoke of wedlocke vpon me, which naturally is accompanied with manie cares, vouchsafe (oh Lord) to make it comfortable vnto me; and graunt that my wife may be to her selfe a sweete and ioyfull companion vnto me. Furnish her (Oh Lord) with perfect wisdom in thee; endue her with the knowledge of thy truth; vouchsafe her goodly and decent qualities: giue her patience and thankfulness in all things, and giue vs grace each to loue other, & to be in loue & charitie with all men. And

grant vs a godly care of the vertuous
and godly education of our children &
familie, and indue them (good Lorde)
with ſuch inward towardneſſe to fol-
low thy will, that they may growe vp
daily, and increaſe continually into thy
faith, feare, and loue, & the true know-
ledge of thy word and wil, and ablenes
to vs and them, to follow the trueth
thereof vnto the end.

O Lord increaſe our faith.

The third part.

For the eſtate of the whole Church.



Deare father, vouchſafe to
bлеſſe and preſerue all thoſe
for whom thou wouldeſt we
ſhoulde praie, namely our
King and Gouernour: defende him
with thy hand, from the bloody de-
ſires of his and thine enemies; giue
him a ſtated confidence in thy defence, &
ioyfull dayes to raigne ouer vs: graunt
vnto him zealous care of the further-
ance of thy worde, in true Diſci-
pline.

Endue his Counſaile (O Lord)
with thy grace. Direct them in their
deuiſes, by thy holie ſpirite, that as thy
worde

word prescribeth, they may maintaine by godly policie, the safety of him our Soueraigne thy seruant Iames, that he may truly seeke the preservation of true Religion, the aduancement of thy gloze, the quiet of the church & common weal of Israel: frame their harts (Oh Lord) to execute iustice without respect of persons, to giue to euery man by the sword of their authority that which is truly due; giue them will and ablenesse to find out and cut off the secret and open enemies of the Church and Christian religion.

Oh Lorde rise vp in the behalfe of thy seruants, that are any where afflicted or endangered for the testimony of their truly afflicted consciences. Defend them, O mercifull God, from the hands of the wicked men, aduersaries of the crosse of Christ: confound those that seek to supplant the free vse of thy Gospel; let none preuail against this land, throw them downe, and let them rise vp no more. So shall thy name onely bee glorified.

Instruct all those that haue the charge of thy sheepe; aide them with thy grace, and giue them both knowledge and will, and boldnesse to teach the truth by worde, exhortation; and

doctrin, as alſo in life, conuerſation, & all externall godly behauiours.

W^he and keepe al thy children (O Lord) whereſoeuer they remaine, & of what eſtate, condition, calling, or mi- niſtery ſoeuer they be of: and grant amongſt thy children, ſuch a mutuall conſent in true religion, that in theſe hard & dangerous daies, one may ſhew himſelfe helpfull to another, as thou haſt commanded. Grant reformation to ſinners. Bee patient (O Lord) & pleaſed with vs, in Chriſt thy Son, & laie not the puniſhment and plagues vpon this land, which for the iniquities therof it hath deſerued. But call vs home vnto thee in hartie repentance, as thou didſt thoſe of Ninieue, & make vs al partakers of thy bleſſings, which are tending to godlines of life; & baniſh from our hearts, the vngodly cares of this world, that whē thy Son Chriſt Jeſus ſhal come againe, we may with ioy meet him in the clouds, and from thenceforth accompany him in his heauenly kingdome in ioy for euermore. Amen.

O Lord increaſe our faith.

Our Father which art in heauen, hal- lowed bee thy name, thy kingdome come, thy will be done, in earth as it is in

in heauen. Giue vs this day our daily bread, and forgiue vs our trespases, as we forgiue them that trespasse against vs, and lead vs not into temptation, but deliuer vs from euill. Amen.

O Lord, Let thy mighty and mercifull hand be still our defence and comfort; thy mercies and thy louing kindness in the merits of thy sonne Christ Iesus, bee our saluation; thy sacred word, our direction and guide for euer: Thy grace and holy spirit our continuall consolation; and thy louing promises in Christ thy Sonne our comfort here in this world; and in the end, his merits our reward in heauen.

Be it euen so good Lord, Amen.

Turn not thy face (Oh Lord) from vs in this miserable time, but rather giue eare vnto our praiers, and answer vs when we call vpon thee.

O Lord increase our faith, and continue it euermore feruent in vs, towards thee.

The Praier.

O Lord heare my praiers, and let my crie come vnto thee. Oh Lord forsake me not in this tyme of my need. In my tribulation haue regard vnto me, a wretched creature, a worme, and
no

no man, an outcaſt of the people, a captiue, and ſuch a one, as hath none other refuge, no other aide, no other helpe, no other ſhield to defend my dangerous eſtate but thou my GOD, in the merites of thy Chriſte, my Jeſus and Sauour, for whole ſake (Oh deare Father) looke in fauour vpon mee : for in his name I come to thee, and relie onely vpon thy meere mercie, in him to bee comforted. For thou (O GOD) art moſt mighty, and therefore able to doe all things; thou art merciful, and therefore moſt mindfull of the afflicted; thou art neere at hand, and therefore alwaies readie to helpe the poore, to defend the diſtreſſed, to ſtrengthen the weake, to liſt them vp that fall, and to ſuccour thoſe that are at the point to periſh. Liſten therefore deare Father, liſten vnto me, and heare me, and reſuſe not my humble complaint, although I bee a ſinner, and haue deſerued no fauour at thy hands: haue mercie vpon mee , Oh God, haue mercie vpon mee. And although trouble , and daunger appeare on all ſides, although there bee no helpe likely to come vnto me to eaſe mee , yet bee pleaſed, deare Father, to ſhewe thy louing countenance

nance towards me: for it is p that maketh gladd the sorrowful heart, that reioyceth the afflicted soule, and that relieueth with inward comfort, the minde of those that are outwardlie laden with greate and manifold miseries. Oh deare G D D , heare my requeste, consider my cause, which before I speak thou knowest, before I aske thou considerest, and seest the perills wherein I stand before I cry, and the meanes whereby I maie bee deliuered, thou knowest. Oh Lord extende thy aide, and make mee free: heare my voice with which I crie vnto thee. Haue mercie vppon mee, and comfort me a poore wretche, a distressed and wofull soule: vnto thee, Oh Lord, vnto thee I make my mone; to thee, to thee I referre my cause, yea in the name of him, in whose name thou hast promised to heare when wee call, to grant when wee aske, and to send comfort when we aske it of thee. But alas, I am very weak & feeble, I am wicked, & my dulnes will not suffer mee with constancie to perseuere in such ardent zeale of the heart, as thy word prescribeth, and thy goodnesse requireth. Such and so manie are the frailties of my nature, that many fan-
tasia

tassies and wicked imaginations possesse my better part, when both tongue heart and soule, should bend all their powers to the seruing of thee onlie, I earnestly endenour to perieueere in the true obedient affection, which thou requirdest; and whereunto my duetie bindeth me. But alas! I cannot continue, I faile many times, when I think to stand fast, & I faint in my greatest deuotion: I doe that I should not doe, and doe not what I ought and would doe, such is the weaknesse that is in me.

Oh Lord strengthen me who humble appeale vnto thy mercy, that seest my frailty, and my pnenesse to idle imaginations, euen in the time of prayers, when my mind should bee only fixed on thee: yet accept my willingness (good Father and cal to mind the loue thou bearest to Christ thy Sonne for whose desertes thou hast promised to account euen our imperfections perfect, and our prayers (though accompanied with manifeste weakenesse) so sweete through his mediation, that thou wilt send vs thy mercies to comforte vs. Let it therefore please thee (good Lord) in him to heare mee; and according to the multitude of thy mercies.

cies in him to looke vpon mee, to heare me, & to relieue me, & to bring my soule out of distresse.

Go not I beseech thee far from mee for I am poore and helplesse; leaue me not destitute of thy helpe though I be weak, and slow to come vnto thee. Oh deare Father I crie often vnto thee, & yet thou seemest to cast thy face from mee, leauing mee (as it were) vnto my selfe, but I pray thee come vnto mee, come vnto me, and let thine holie spirit make his abode within the chamber of my heart; let the very bowels thereof triumph and reioyce in thee: so shal the corruption of my nature bee more & more subdued, & my idle & vntamed affections bee banished from my heart: and I shall then more duellie serue thee, and thou shalt at all times heereafter, as thou hast heeretofore in my greatest troubles comfort me, and in my heauiest temptations ease mee, and worke my deliuerance out of al afflictions.

Oh that my words might bee pleasant in thine eares (deare Father) Oh that thy loue might renue it selfe againe towards mee. Oh deare Father that it might please thee to cause the thoughtes of my heart, and the continuall

nuall meditations thereof, to bee truly
ſetled in zeale of thee, and that all that
I ſpeak, think or doe, might bee ſuch
as thou alloweſt: So ſhould my
heart only ſeeke thee, which now deſi-
reth vaine things: my ſoule ſhould
cleaue vnto thee, which now moſt vn-
conſtantly wauereth and gaddeth
from thee. Oh deare God, and louing
Father, great is thy mercy, turn ther-
fore thy louing countenance to a
wretch that thou haſt made, and caſt
me not off in diſpleaſure. Thou haſt
heeretofores holpen thoſe that haue
come vnto thee, thou haſt relieved
them; thou haſt moſt gratiouſly deli-
uered them from manie troubles: yea
thou haſt heeretofores been moſt helpe-
full vnto mee, thou haſt not ſeene mee
for euer want thy aide, but haſt rea-
ched forth vnto me the things which
in wiſdome thou ſaweſt needefull for
mee; and that deere Father, though I
did not at any time, neither can I for
euer deſerue the leaſt of thy bleſſings
but only I humbly pray vnto thee;
I craue thee to helpe me in thy good
time, elſe ſhall I periſh, For man often
promiſeth, and cannot performe, but
thou promiſeſt and ſheweſt thy
ſelfe both able and readie to performe
the

the things which are most to our comfort. Helpe, helpe, therefore good Lord, for vaine is the helpe of man.

O Lord God of hosts, if thou wilt, thou canst helpe me; if thou wilt, thou canst turne all things from mee to the beste, though I haue deserued the worst: if thou wilt, thou maist worke mee comfortable passage, throughout this vale of misery, though not to the outward comfort of flesh and bloud, yet to the inward top of the heart and soule: thou canst in greatest affliction shew fauour, and in greatest temptations giue vs a waie to wade through, without offending thee, and to turne al to the increase of true faith and perfect patience.

We therfore contented and pleased (O lord) to doe for me what thou seest most meet and expedient: for Lord my wisdom is foolishnes; mine own desires are meerlie against my selfe, but what thou workest shal come to godlie and comfortable issue and effect.

Arise vp therfore (deere Father) arise vp in time, and shew thy selfe a defence and helpe of mee thy poore seruant, that mine enemies and such as haue not thee before their eies, maie

not preuaile againſt mee, but either be conuerted or confounded: and that ſuch as haue iuſt cauſe to trouble me, be not rigorous towards mee, but may haue patience with me.

Let ſaluation and health come vnto me from thee: let mercy, peace, & truth be alwaies knit together in mee, and let the loue of thee, baniſh al other loue which is not of thee.

So ſhall my doings pleaſe thee, and thy graces comfort me: my prayers aſcend vnto thee, and thy bleſſing flow downe plentifully vpon me.

O Lord, euen the very roote of my heart reioyceth to thinke of thy louing kindneſſe; my ſoule danceth within me, to thinke that it hath found ſo comfortable a way to the fountain of her ſauing health: yea, all the members of my body are glad at the conſideration of the benefite of thy aſſured fauour in Chriſt thy Sonne towards mee. In whoſe name, I caſt the whole burthen of my troubles, both outwardlie of my worldlie eſtate and inwardlie of my poore ſoule vpon thee; beſeeching thee to aſſiſt mee, and to eaſe me, to hold me vp, and to ſend mee ſuch comfort of my eſtate, be it high or lowe, as may beſt pleaſe thee, whether it be
(good

(good Father) to lay it more and more heauy in respect of the outward crosse, or to make it more light and tollerable to my weake flesh, in respect of some outward comfort.

Let me not be doubt full, but assured of thy fauour in all things, in weale, & woe; humbly beseeching thee to consider my estate, best knowne vnto thy selfe. What I am thou knowest, how and in what case I stand thou considerest. Deal therefore in mercy with me in al things according to thy promises in Christ Iesus thy son, in whom thou saiest thou art well pleased.

Wee pacified with all thy seruants O Lord, and looke favorably vpon vs; and as thou art full of goodnes, yea as thou art all goodnesse it self, let vs not glory in any thing, but onelie in this, that we know thee, & that thou of thy goodnes regardest vs. And giue vs grace O Lord with vnfained lips, to sing forth thy praise, and that our hearts may continually studie thy righteousness, and in the truth of thy word to exercise our selues day & night for euer and euer. Amen.

Let thy mercy and louing affection (deare Father) be our continuall comfort,

fort. Let thy holy hand be our aide; and thy grace our protection: thy holy word our direction, and thy blessings spirituall and worldly, our reliefe, and ſafety for euermore in thy truth. Amen.

O Lord increaſe our faith.

A confeſſion of ſinnes.

*Confeſſe thy ſinnes to God on hie,
Who pardons ſinners when they cry:
Bewraie thy faults to him in ſime,
Who ſhall in Chriſt forſue thy crime.*



Or as much as al men by nature are ſinners & none (Chriſt excepted) euer liued without manifold offences: Let vs with *Dauid* confeſſe that we haue ſinned; that we haue dealt wickedly in tranſgreſſing the law of the Lord. For whoſo hideth his ſins, ſhal not proſper, but he that profeſſeth them and forſaketh them ſhall find mercy. As for example, when *Adam* had broken the commandement of the Lord, he excuſed his fault, and was curſed: but *Dauid* confeſſing his wickednes found fauour. The

The lost sonne after long going a stay
at the last returned confessing his fault,
and obtained pardon,

John Baptist, when he first preached
the Gospell, baptized none but such as
confessed their sinnes. Wherefore let vs
faithfully & continually vpon our knee,
acknowledge our sinnes, & prepare our
selues to vnfeigned repentance, and vn-
doubtedly we shall obtaine mercy at the
hands of the Lord, who (if wee aknow-
ledge our sins) is faithful to forgieue them
according to his promise. Wherefore let
vs acknowledge our sins vnto the Lord,
and not hide our iniquities from him.
Let vs confesse against our selues, and
he will forgieue all our sinns. For who so,
saith hee, is not a sinner, he is a liar, and
there is no truth in him.

The Praier.

Omnipotent Father, and euere-
lasting **GOD**, from whose wise-
dome and knowledge no secrets are
may bee hidden, but doest consider
and plainly behold the works, the
words, and thoughts of all creatures:
I a most wretched sinner humbly
beseech thee of thy infinite mercie
to haue compassion vpon my sinnes
which are so great and grieuous, so
manie

many and they ſo vile and loathſome
 to thine heavenly eyes, that thou canſt
 not abide to turne thy pure eyes or lo-
 uing countenance towards mee. O
 Lord I doe confeſſe, that my concepti-
 on, my birth, yea and all my life hath
 been in ſinne, our fathers and mothers
 were ſinnefull euen from the ſtocke of
 our great Grandfather Adam, whole
 blindneſſe ſhould haue been our light,
 and whole ſight was turned to our
 blindnes and darkeneſſe, by the deceit-
 full and moſt vile allurings of that e-
 nemy of ours, the wily and moſt ſubtil
 ſerpent ſatan, by whole inticements
 our forefather (being cloathed with
 innocency and ſimplicity in moſt pure
 and vnſpeakable happines) was moo-
 ued by the deſire of the knowledge of
 that that thou wouldeſt hee ſhould
 haue been ignorant of, and which thou
 haſt vtterly forbidden him: By brea-
 king of which thy commandement, he,
 with Eue (whom thou haſt or-
 dained of his owne fleſh to be his com-
 panion and comfort) were with thine
 Angell according to thy determinate
 will, driven out of Paradice, a place
 of ioy, to a pitte of ſorrowe, from
 good to euill, from eaſe to labour and
 trauell, from quietneſſe to trouble
 from

from wealth to want, from light to
darkenesse, from mirth to mourning,
from succour to be succourlesse. Inso=
much (Oh Lord) as hee our Father
purchased for vs his children, none o=
ther possession or inheritance, but the
vnhappy entrance into sinne and cor=
ruption. And we his children being
by succession ingrafted in this detesta=
ble stocke of sinne, hauing hitherun=
to (notwithstanding the most louing,
and by so sundre meanes calling vs
by the holy Gospell of comfort) con=
tinued therein, to our vtter perdition,
deserued death and destruction. I con=
fesse and acknowledge my selfe a run=
nagate, outcast, and trewant, and of
my selfe altogether vnable to cast a=
way & lay aside these works of dark=
nesse, and obtaine againe the lanterne
of light. And I am sorie (Oh Lord)
from the very bottom of my heart, that
I haue offended thee willingly; and
disobediently strayed from the waies
of thy lawes. Psea Lord, I doe vnfa=
inedly condemne all my former life to
be most vile, determining in heart, by
thy grace, to forsake sin, & cleaue vn=
to godlinesse and purenesse of liuing; to
decline from euill and to doe good. And
therefore most humbly (euen vpon the
knees

knees of my heart I beſeech thine
 almighty maiesty, to liſten with moſt
 willing & attentive ear vnto my groa-
 nings, ſecret ſighes and vnfained re-
 pentance, and with the eyes of thy
 mercie to behold my lamenting ſpirit,
 & that thou wilt vouchſafe to accept
 the ſame, as it may be vnto thee an
 acceptable ſacrifice for all my former e-
 uils: that I being free from ſin, not by
 any deſert or merit of mine owne, but
 onely by the death and paſſion of thy
 ſonne Ieſus Chriſt, may take perfect
 holde of the remiſſion thereof, and ſul-
 ly perſwade my ſelfe, that through the
 death of him thy Son, I am again re-
 ſtozed to the former happines & bleſſed
 eſtate, which Adam that firſt Parent
 of ours, was in the beginning in. And
 that the head of that ſubtile Serpent
 ſatan (who ſo wilily deceiued him)
 by the ſeede of the woman is altoge-
 ther bruſſed, trodden downe, and van-
 quiſhed, & his power quite taken from
 him, ſo that he is not able any more to
 liſt himſelfe vp againſt the children of
 faith, as he ſeeketh and deſireth, yea, &
 often preuaileth againſt the weakke &
 feeble ones vouchſafe, vouchſafe,
 (ſweet Lord and moſt louing Ieſus,)
 to conſider our weakneſſe and frailtie,
 and

and mortifie in vs all delights of this miserable world, and the corrupt flesh, and stand betweene vs and satan. So shall we be able to resist; For we cannot stand, but do continually yeeld vnto the deceivable shewes of this world, the false motions of the flesh, and temptations of satan, without thy continuall aid and assistance, wherewith I beseech thee, both at this time, and euermore. Wash vs with thy blood, and purge vs with thy grace, that we may now begin, and for euer continue, in liuing according to thy holy and heauenly commandments to the praise of thy name, and our eternall saluation, sweet God. Amen.

O Lord increase our faith.

A short Praier for forgiuenesse
of sinnes.



O father of mercy, and God of al goodnes, I confesse vnto thee, corruption, which from Adam to vs remaineth in our flesh, whereby we daily rebel against thy diuine maiestie. Touchsafe, I humbly beseech thee, for Iesus Christs sake, to forgiue my sins, and to pardon mine iniquities: & in-fill into my heart

heart, vnfeined repentance : that the death of him thy Sonne, may take away the heauy burden which the fall of our first parents laid vpon vs. Amen.

O Lord increase our faith.

A praier for the increase of faith.

*If thou wilt haue what thou dost craue,
Pray thou in faith the Gospell saith:
Else what thou saist is all in vaine,
Thy paiers turne to sinne againe.*

FAith (as saith Saint Paul) is a sure foundation of things hoped for, & an euident feeling of the manifold promises which God euen the Father hath made vnto vs, touching our saluation in his sonne Christ our Sauiour; & wherby also we already inwardly taste of the vspeakable ioies whereof we shall be hereafter made full partakers in heauen: without it, wee can doe nothing; but by it we are blessed of him, & by it we are saued, by it are all the fiery darts of Hel & Satan quenched. The iust man shal liue by faith, The daughter of the woman of Canaan, was healed by the faith of her mother. Elias the Thibite through faith, was fed by Rauens in his distresse and hunger, who in faith praied

praised for raine and obtained it: by faith was the oyle of the widdow of *Sarepta* increased, & her child raised from death to life.

The three children were deliuered from the furnace by faith; and *Daniell* out of the Lions den. By faith the sinfull woman obtained pardon. The Apostles by faith healed sundry diseases. What greater iewell then can there bee had at the hands of God than faith? For, haue Faith, & all things: food sent from heauen, defence from Lions, safety from fire in the hot Ouen, forgiuenes of sins, reliefe in necessitie, and whatsoeuer else concerneth either body or soule. And therefore let it bee a principall request vnto his Maiestie, that hee will vouchsafe that gift. Without wauering aske it, and God will giue it thee abundantly. Pray I say, pray for it.

Without faith it is impossible to please God: neither can wee haue accesse to Christ without it, who is the mediator betweene God the Father and vs. Pray instantly, and thou shalt obtaine abundantly.

The praier.

O Almighty God and Father of our Lord Iesus Christ, by thy
 D 2 word

word we are taught, that to loue thee,
 feare thee and ſerue thee in true godli-
 neſſe and ſincerity of life, is the onely
 way and meane to continue thy loue
 and fauour towards vs, without the
 which we cannot but periſh; and that
 beleeſe & confidence in thy Son Je-
 ſus Chriſt is the onely meane of our
 redemption, and attonement with
 thee the onely hold of our ſaluation.
 Wherefore we cannot bee ſufficiently
 aſſured without thy eſpeciall gift of
 faith, which is the anchor wherunto
 the cable of our ſaluation is faſtened;
 which being broken, the hope alſo of
 our ſaluation cannot but decaie, and
 waxe of none effect. Moucheaſe there-
 fore (moſt mercifull God) to plant one
 ſparke of true faith in my heart, & that
 it may grow to ſuch perfection, that I
 may certainly know thee, perfectly
 loue thee, duely feare thee, and vn-
 feignedly acknowledge Jeſus Chriſt
 to be ſent into this wretched world to
 ſaue vs miſerable ſinners; and for vs,
 by his bitter death, to purchaſe thy
 fauour and loue againe. which we had
 loſt by the fall of our father A D A M.
 Oh Lord, grant me to take ſuch hold
 of his death and paſſion, reſurrection
 and aſcenſion, that by his death I may
 haue

haue pardon; by his resurrection, rise to righteousnesse; and by his ascension ascend with him to the celestiall glorie: and finally, attribute the cause and meane of my saluation to proceed only of his passion. Increase this faith in me (good Lord) daily more and more, that it may growe (by the working of the holie spirit) to full perfection, accompanied with good works, and godly behauour (without the which I confesse faith cannot bee,) that I may both in my life and conuersation, fulfill the diuine will in all things: withhold not from me (good Lord) that singular gift of thine which is the stay of my happinesse, and the want thereof a most certaine token of my perdition. It is the strength of the weake and feeble ones, the staffe and stay that guides the blind, the onely way that leads vnto the unspeakable ioy of eternall blisse, the meane to obtaine, possesse, and enioy the onely good (which is the knowledge of the will) the band of mutuall peace, the forte, the castle, and comfort of a distressed mind, and the onely harbour of a sorrowfull soule. No good thing wanteth to him on whom thou vouchsafest to bestowe this gift: to him all

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things

things are light, in him remaineth no darknes at all.

Vanish therefore (sweet Lord) all miſbeleefe all wauering and doubting out of my hart: and plant in ſtead thereof vnſained faith, that applying the ſame to euery affliction both of bodie & minde, I maie vanquiſh and ouercome Satan; withſtand the delights of the world, and ſuppreſſe the corruptible motions of the fleſh, ouercome my bodily enemies, and enioy at thy good pleaſure health of body, ſoundnes of mind, perfection of limmes, & all things elſe requiſit for mee. A moſt precious iewel, and vnſpeakable good thing is faith: for thou ſaiest, Who ſo heareth thy word, and beleeueth in Ieſus Chriſt, whom thou haſt ſent, ſhall haue euerlaſting life.

Then Lord (on the contrary) he that belecueth not, is in great danger of euerlaſting death. Oh Lord increaſe my faith, whereby I may beleue in that thy Son, and take holde of all his promiſes, who ſaid: That who ſo belecueth in him ſhall want no manner of thing that is good. Lord I beleue, helpe mine vnbeleefe, Giue mee faith but as a graine of muſtardſeede, and I ſhall be able to do great things:

yea

yea, I shal be able to remooue Satan out of his desired habitation: yea, to expell him and his ministers out of my mind, and walke no longer according to the will of the flesh; but casting away the workes of darknesse, enjoy the pure light of the Gospel, and perseuere and abide therein, enjoying thy fauour and loue vnto the end, without fainting in any tribulation or vexation of spirit, going forward in hope, in feare, in lone, and vnfained zeale towards thee, and obtaine at thy mercifull hands, whatsoeuer is necessary in this life; and after this life ended, enjoy thy celestiall purchased inheritance. Which grant me for thy Sonne Iesus Christs sake. Amen.

O Lord increase our faith.

Another short praier for Faith.

I Humbly beseech thee, Oh mercifull GOD, for thy Sonne Iesus Christs sake, to powre into my heart, by the operation of thine holie spirit, one sparke of true faith, whereby I may trulie beleue in thy Sonne Iesus Christ, as our onely Mediator and Advocate: Through whose death and passion, wee are restored to the happi-

nes, wherein we were in the beginning placed, which none can vnderſtand, or perfectly belecue, but through the holy Ghost. Increase therefore our faith, that worketh by loue, that wee may do that which may be acceptable to thee all the daies of our liues, and enjoy at thy mercifull hands, whatſoever thou ſeeſt neceſſary, both for our ſoules and bodies, through Ieſus Chriſt our only Saviour and redeemer. Amen.

O Lord increaſe our faith.

A Praier againſt the Diuell, the world and the fleſh, very neceſſary to bee often ſaid.

*If thou theſe furious foes wilt flie,
Thou muſt craue aide of God on high:
Who by his Sonne hath put to flight,
The death of ſinne, to purchaſe light.*

THE Diuell, who is Prince of darkeneſſe, ruling in the world goeth about ſeeking whome hee may leade headlong into deſtruction, by putting before our eies the vaile of the vanities of this world; that wee ſhould not ſee the light of the trueth, but continue in darkneſſe, in haughtineſſe, and pride, as bondſlaues & cap


captiues to him, whose children they are, but continue in voluntary blindness, Whose end shall bee the fire euermore prepared for him and his Angels.

Wherefore let vs pray that he preuaile not against vs, and that the world ouercome vs not, wherein resteth nothing but wickednesse, and sinne. The whole world is full of vnrighteousnesse and wickednesse: which whoso loueth, is an enemy to God. Let vs therefore liue vnto God, and not addict our minds too much vnto worldly things. For the world ministereth nothing but what is enmity vnto our selues.

Furthermore wee must beware that wee yeeld not vnto the euill desires of the flesh, nor fulfill the lusts thereof: for they that are in the flesh, cannot please God, but shall die: that is, such as yeeld themselves to follow the lustes thereof shall haue the reward of the wicked in eternall perdition. Pray therefore that yee enter not into temptation: but that ye may walke godly, as the seruants of Christ, and not as the seruants of sinne. And forasmuch, as the diuell, the world, and the flesh, are the mightie enemies of our saluation, let vs watch diligently that wee yeelde vnto their temptations,

ons and pray that God wil ſtrengthen
vs for euermore.

The praier.

 **O** Christ, the Son of the li-
uing **G O D**, in the time
of thy humility, when thou
walkedst heere in the vale of
this miserable world, in the forme of
a seruant, in the substance of mankind
thou hadst prooſe of the ſundry gree-
uous assaults and temptations wher-
with Satan the monſtrous enemy to
mankind tried thee, thou being altoge-
ther clean & cleare from a corruption,
yea without all deſire of ſin, & yet hard-
ly aſſaulted by ſundry means, to procure
thee to yeeld to his allurings. Whereby
(ſweet Jeſus) thou hadſt ſufficient
triall & experience of his like assaults,
againſt our corruptible & weak ſleſh:
who by reaſon of the fall and wilfull
transgreſſion of Adam, are moſt eaſie to
bee overcome in all assaults, hauing
none other refuge or defence, but onely
to flie vnto thee, and to reſt vnder the
ſhaddow of thy wings: Which is ſo
ſure a harbour, and ſtrong a defence,
as who ſo faithfully betaketh him vn-
to the ſame, is ſafe from all the ra-
ging ſtoꝝms of Satan, the deceipts of
the

the world, and the vnbridled motions of the flesh : all which are vnto our soules most monstrous, mortall, and most cruell enemies .

Oh Lord, let thy holy spirit dwell in mee, let it neuer depart from the inner part of my heart: but decking the house of my soule, with the flow=ers of loue, faith and vnfained zeale, may it please thy diuine Maiestie to settle thee, and frame thy selfe, there. in to abide, that thy presence may bee so terrible vnto satan, as approaching neere vnto mee, perceiuing thine holy spirit to haue possession of mee, and hearing thy name (Oh Iesus) hee may flie away from mee, as hee did from thee on the Pinacle, and in al his temptations. Oh sweet Iesus, thou wert pure at that time without spot of sinne; I am sinfull and full of corruption. Hee could not overcome or preuaile against thy Sanctity: but I, full of impiety, am prone to fall, and therfore easily to be overcome. Strengthen me therfore; oh good father: stand with me and fight for me, that he take me not captiue, and make mee bond=slauie to sinne : Keepe mee out of his clauwes sweete I E S U S, let the bright=

brightneſſe of thy grace ſo ſhine about me, that his darkneſſe come not neere me, to ouerſhadow mee: let thy fauour oh Chriſt, bee a wall, a bulwarke and ſtrong buckler for my defence. For lord, thou knoweſt, that his force is ſo great, his will ſo ready, and his doings ſo wilie, as if thou do but plucke back thy hand, hee ſtriketh and buſſeth mee; if thou turne thy face, hee winneth me to his wil; and if thou depart viterly from mee, he draweth mee headlong into moſt horrible deſtruction. Therefore (Oh good Father) ſaueme, embrace me & hold thy holie hand ouer me: conduct me, and lead me in the middeſt of the path of truth to celeftial happineſſe: and let mee not bee drawne away to the left hand, or to the right, but keepe a middle and direct courſe, vntill I come to the place of celeftiall bliſſe: where neither Satan ſhall overcome me, the world deceaue me, nor the fleſh procure mee to ſinne: but be in the light of thy moſt glorious preſence with the reſidue of thy Saints, ſinging eternal praifes vnto thee. But my time is not yet come: my tourney is not yet at an end: my daies, though they be but a ſpan long, are not yet finiſhed: and vntill this body of mine
Hall

shall passe to the graue, my poore soule must haue and abide continuall conflicts with the Diuell the King and Emperour of this world, and with so many his ministers, as my tongue cannot number: and especially with the world who setteth before mee, in stead of diuine and heauenly contemplations worldly vanities, in stead of celestiall and true comfort, worldly delights: in stead of heauenly hope, worldly & vnauailable promises, to bring(as much as in it lieth) my godly enterprises to a wicked end. Pea Lord, hee labours by all meanes, to drawe mee into despaire by loading my mind with too much doubt of the performance of thy most comfortable promises. But most louing Lord G D D, though his power bee in shew great, thine is greater: though he be strong, thou art stronger: though his insigations and prickings forward to wickednes bee many, thy louing and fatherly callings to grace are more.

O good Father, thou hast promised thy helpe, and that most maruelous to our eies. For thou hast said, thou wilt giue vs power to do, not onely as thou didst, but more & greater, which is maruelous to the dulnesse of our
vn.

Understanding, that wee, who are nothing but an heape of sinne, should doe greater things then thy selfe. Oh immaculate Lambe, who art onely good, onely pure, onely holinesse, and onely grace and power it selfe, make this perfectly known vnto me: make me faithfull, and then I know, I shall rightlie vnderstand it. Lord, is it not, that if we that are sinfull and full of frailtie, giue Satan the repulse, despise the world, and withstand the euill motions of the flesh, doe wee not that which thou didst not? in respect that thou, being pure without sinne, or will to sinne, wert not overcome: and wee, whose strength is weakenesse, whose holinesse is meere corruption, prone to yeeld, if wee resist him, is not our victorie greater then thine? Oh good father giue vs thy strength, thine helpe, and the light of thy grace, to obtaine the victorie, and to auoide his tirannie. Saue vs from the detestable cruelty of his ministers. For great are the conflicts which dayly arise in our consciences between thy grace and Satan, betweene thy spirit and our flesh between thy diuine will, and the wicked world. O what a heauie burden is it, to beare the innumerable
temp.

temptations, which the Deuill, the world, and the flesh do offer vs, and especially to those that take not hold by the anchor of patience; & who settle not themselves within the harbour of thy feare, but giue the raines of their vngodly desires scope to run whither the force of euery vnlawfull motion of the wicked fiend, the vaine world, and the corrupt flesh shall mooue or driue them.

O most wise God, guide the raines and the bridle of my desire, that I run not headlong into any vngodly action: but beeing led by the hand of faith, vnder the conduct of patience, may overcome that capitall and arch-enemie of mine, that hee beeing once vanquished, his ministers may quail and be discomfited; their crafty wiliness waxe of none effect, and my hope in thee, my loue towardes thee, and my feare of thee daily increase. That the world with the desires thereof may die in mee, and I to them: that the vaine, dissembling shewes therof draw me not out of the waie of truth. Strengthen mee in my conflicts, and temper them so with patience, that they may rather bee medicines, than maladies to my pooze soule, that
beeing

beeing exerciſed therewith, I neuer think my ſelfe ſecure, but alwaies ſub-
iect to triall: conſidering that without
exerciſe, we remain vnskilful, & with-
out an enemy we prepare not weapons
neither is victory gotten without bat-
tel, nor reward without victory. But
though we ouercome, the victory is not
ours, but thine who fighteſt and ouer-
comeſt for vs, and yet ſuch is thy loue,
that thou giv'eſt vs the reward, and
crowne of victory.

Make me ſtrong, good father: fortify
the caſtle of my ſoule with ſpirituali
weapons, as with faith, loue, hope,
peace, long ſuffering, gentleneſſe, hum-
bleneſſe, meekneſſe, ſtrength, patience,
and ſuch like: that I may continually
withſtand the proud attempts of theſe
my ghhoſtly enemies, through thee, and
by thee, ſweet Jeſus, mine only ſaviour
and redeemer: being, of my ſelfe wicked
wretched, and weak, & alwaies prone
to that which is contrary to thy will.
Strengthen mee Oh Lord, and leaue
me not in darkneſſe, but ſend me light,
from thy throne of grace, in the name
of thy ſonne our onely Saviour and
Redeemer Jeſus Chriſt, Amen.

O Lord confirme my faith, Streng-
then

then my weaknesse, and wash mee from my sinne. Amen.

¶ A short praier against the Diuell, the world, and the flesh.

Mee Ooze wretched sinner (Oh mercifull father) humbly beseech thee to send me from thy holy heauens, strength, to withstand the assaultes of the wicked fiend Satan, who goeth about like a roaring lyon, seeking by any meanes to deuour mee. Lord giue mee likewise grace, to resist the raging & vnSATIABLE lustes & desires of the corrupt flesh, and vanities of the world: that beeing through thine helpe acquitted from the force of those my mortall enemies, I may serue thee in holines & righteousness, all the daies of my life, with an earnest and true zeale. Amen.

A Praier for the helpe and assistance of
God in all our doings, and that we
doe nothing but in his feare
and due obedience.

*Doe nothing but see first thou craue,
Aide from the Lord good end to haue.
So shalt thou haue successe alwaies
As thou wilt wish, and happy daies.*

David



Dauid considering the frailtie of mans nature, and his insufficiency of himselfe to do any thing aright, wil-
leth vs to cōmit our waies
vnto the Lord, & to put our trust in him
assuring vs, that in so doing, G O D wil
bring our matters to good effect, and
blesse all our godly indeauors with good
issue. Our forefathers trusted in G O D
& were not confounded: they continued
in his feare, and were not forsaken: they
called vpon him, and were not despised.
Symeon feared the Lord in al his doings
and the holy Ghost came vpon him, &
reuealed vnto him, that hee should not
die before he had seen the Messias, euen
Christ our Sauour. *Cornelius*, with his
whole housholde feared the Lord, and
an Angel came to tell him, that his
praier and almes were come before the
Lord. Yea, the mercy of the Lord is
from generation to generation, vpon
them that feare him, and walke in his
waies; hee taketh great delight in the
people that stand in awe of him. *Judith*
feared the Lord, and none had the pow-
er so much as to raise vp an euil report of
her. All thinges goe well with them that
feare the Lord. And whoso craueth
faith-

faithfullie the assistance of the Lord,shal (doubtlesse) neuer doe amissie For he reuealeth his secrets vnto them which feare him; & maketh them to vnderstand his couenant. Wherefore trusting neither to our own wisdom, our owne wealth, nor help of man, let vs seeke the assistance of the Lord, and that faithfully, and he will rightly direct vs. His eie is alwaies vpon him that feareth him, & trusteth in his help. Wherefore, let vs alwaies measure our dooings by the rule of his word before we enter into any action, let vs examine whether the word of God allow it: if so, in all obedience let vs proceede therein: but if we haue no warrant from Gods word for the same, let vs auoid it; yea although it beare neuer so great a shew of being good in our own eie. And because naturall reason ofteneſt deceiueth, & the holy Ghost directeth aright, let vs pray vnto God that wee doe all things, in his feare and obedience, & lay awaie al policies, that are not allowed vs by the word.

¶ The Praier .

O God of most excellent wisdom
 vnſpeakable mercie, tender loue
 towards vs, & marueilous foreknowledge
 of all things, who haſt commanded
 vs, at all times, to direct our do-
 ings

ings by the rule of thy lawes: for as
much as of mine owne proper reason
& knowledge, I can do nothing aright
but that mine owne wiſdome often de-
ceiueth mee, I humbly beſeech thee
to direct all my counſels, ſtudies, la-
bours deuices & determinations, ſo as
they may be alwaies meaſured & gui-
ded by thy almighty wiſdome. That
I take nothing in hand diſagreeable
to thy will, but may alwaies faithful-
ly craue, and fauourably obtaine thine
aſſiſtance, help, & furtherance in all my
indeauours, that whatſoeuer I doe,
it may be to the glorie of thy name, to
the health and benefit of my ſoule, and
profit of my neighbours. Grant, I be-
ſeech thee, that I may be alwaies
guided by thy holie ſpirit, that I at
no time raſhly or vnaduiſedly, lewdly,
or looſely, attempt or determine any
thing but in thine eſpeciall feare:duely
conſidering that thou art the author
of all good things, and bringeſt proſpe-
rouſly to paſſe all good actions, at-
tempts and purpoſes, conſidering that
whatſoeuer is done in ſecret, or in in-
tent to hide it from thy knowledge,
although for a time it haue ſome ſweet
taſte, namely delightſome ſauours,
or likelihood or happy ſucceſſe,
yet

yet is the end thereof bitter and most
perilous, insomuch as it bringeth
shame & confusion, to the so vnadvised
enterprisers of the same. Thou saiest
to me good God, that a sparrow can=
not light on the ground without thy
permission and prouidence; which is a
creature of small value in respect of
man whom thou hast made to thine
owne image and likenesse, and whom
thou accountest of more value than
many Sparrowes. In respect wherof
good Lord (and for thy meere mercies
sake) extend so thy fauourable care vn=
to me thy fraile creature, that all my
intents may haue their beginning by
the working of thy holy spirit, & mine
actions end in the same, and not accor=
ding to the motions of mine owne foo=
lish desires, which often deceiue mee.
Thou, like a most louing Father, wilt
lest vs to take counsell at thee, in all
our attempts, concerning either body
or soule, before wee proceed too far in
them. And therefore, I come at this
time vnto thee, O Lord, beseeching
thee in the name of thy Sonne Iesus
Christ, that thou wilt blesse me with
thine heauenly inspiration, that my
minde imagine nothing, nor I execute
any thing, but what is according
to

to the law of righteousness. And to that end, O Lord, blesse the workes of mine hands, the sight of mine eyes, my tongue and lips with decent speech, and my feet, that they keepe the way of righteousness: and place within the secret corner of my heart such due regard what I goe about or determine, as before I proceede too farre in the action, or in request of any good and lucky successe therein, I may vnderstand by the secret working of thine holy spirit, that the thing which I intend, is agreeable to thy will. And grant that I neuer absolutel^y craue thy furtherance in accomplishing any desire, vntill by the same spirit I bee trulie resolued, that the same is lawfull, consonant, and agreeable to thy diuine will; faithfully referring all my actions, studies, labours, desires, enterprises, yea my soule and body, my goods and all things else, vnto thy direction and protection, by earnest and faithfull prayer. Wherein, whether I be heard, or not heard, whether presently, or I tarie long, let mee not giue over; feeling in my selfe, by thy grace, and being assured by thy word, that it pleaseth thee; but let mee constantly waite thy good pleasure.

And

And though it come not as I wish, let me not by and by fall from my good beginning, but perseuere in continuall prayers for thine assistance, and fatherly helpe vnto the end. For thou hast promised, neuer to deceiue our godly desires, nor to send them away frustrate. Oh therefore deare Father vouchsafe mercifully to heare me now and in the time conuenient, grant what is most necessary for mee in all things. For lo, Oh Lord, I heere approach to thee in the name of Iesus Christ thy son, with vnfained desire & hope of thy help: that when any plague or affliction, misery or vexation, outward or inward, shall come vpon mee, when the want of any necessary thing oppresseth me, or of accomplishing any lawfull suite moueth me, I flying vnto thee (as the fountaine, from whence floweth all true help, all perfect assistance, all good successe & prosperous euent of al good indeuours may not by any other means seeke either to auoid the one, or to obtaine yother, than by thy fatherly directions & spiritual motions wherby I may obtaine all things according vnto my necessities. for thy son our Lord Iesus Christs sake. Amen.

O Lord increase our faith.

An

Another ſhort Praier for Gods
direction.



O Lord, I do conſider and acknowledge mine owne blindneſſe and ignorance, and the wilfull obſtinacy of my corrupt nature, which ſeeketh rather the fulfilling of the fantaſticall deuices of mine owne braine, then thy diuine will; and to vſe humane aide, than to craue thy helpe. Wherefore vouchſafe, I humbly be-
ceech thee, to eſtabliſh godly fear in my heart, and vnſained obedience to thy holy ordinances: and that in all my enterpriſes, which in thy name I take in hand, thou wilt vouchſafe to direct me according to thy will, and to giue me prosperous ſucceſſe, drawing mee by thy holy ſpirit, from all euill deſires, for Jeſus Chriſts ſake. Amen.

O Lord increaſe our faith.

A necessary praier, for a sorrowfull sinner, afflicted in conscience by reason of his sinnes.

*If thou with sinne afflicted bee,
O then [saith Christ] come thou to me.
I am the way, walke thou therein,
Embrace the truth, abandon sinne.*




Et vs acknowledge our selues to be wretched sinners, and with feare fall down before the mercy-seat of our good God, condemning our selues to be most vnrighteous, and iustly deseruing confusion. And then as (S. Iohn saith) wee shal find God most merciful vnto vs, who is most faithful and iust to forgiue our sinnes, and cleanse vs from vnrighteousnes, if faithfully we turne vnto him. For he desireth not the death of a sinner, but that hee turne from his wickednes and liue. And therefore by *Ezekiel* he saith: Turne you, turne from your wicked waies: for why, saith he, will you die in your sinnes? And againe by *Ioel* he saith, Rent your hearts and not your garments, and turne to the Lord our God, because he is gentle and mercifull, and of much mercy, and
F such

such a one as is sorie for our affliction.
Oh then be not dismaied, thou that hast
greuously offended him by thy sinne &
iniquitie: enter into condemnation of
thine owne wickednes, & accuse thy selfe
guilty of Gods iudgement, and in a
contrite and broken heart, turne vnto
God. For although thou hast sinned,
thou hast an Aduocate with the Father,
euen Iesus Christ, who is righteous and
mercifull, and obtaineth pardon for all
thy sinnes: He suffered for all sinners; &
by his death all faithfull beleeuers, and
penitent sinners (how great soeuer their
sinnes bee) are forgien and pardoned.
Wherefore, who so thou bee that art af-
flicted in conscience, by reason that thou
hast been a notorious offender, remem-
ber the sweet mercies of G O D in his
Christ, & call to minde *Mary Magdalen*
whose wickednes was great, vpon repen-
tance shee receaued pardon; as also the
theefe and the Publican & many other.
Remember the comfortable saying of
Christ, who saith, Come vnto me all yee
that are laden, and I will refresh you. Hee
calleth vs not to refuse vs, but to com-
fort vs. Wherefore I say, despaire not, but
in hearty praier, and by vnfained repen-
tance turne to the Lord, and hee will re-
ceiue thee, and cloath thee with grace,
by

by the example of the lost child. The most righteous cannot excuse himselfe before God: and therefore it behooueth all vs to lay aside all flattering of our selues (as presuming of our ability to iustifie our selues) & openly to acknowledge, that in respect of our deserts, death and damnation is a iust reward for vs. But Christ hath paid the ransome for our sinnes: and therefore may wee in faith, freely approach vnto his Father in his name. And then, although for our selues we be full of sinne, through him, and by his merits, we shall bee reputed righteous: though our sinnes were as red as Scarlet, hee will make them as white as swow.

The praier.

 Almighty GOD, father of mercie, who art more readie to giue, than wee to aske; more apt to pardon, than we to repent; more willing to receiue the contrite in heart into thy fauour and mercie againe, than they to offer themselues by vnfained repentance: Doe, I come here prostrate in hart, before the throne of thine infinite mercie and louing kindnes, as one altogether ashamed to looke vpon the detestable, vile, and abhominable offences, which

I haue done againſt thee. Which are ſo burdenſome vnto my poore ſoule, that the ſhoulders of my poore diſeaſed conſcience, begin to ſinke vnder the ſame: and I am altogether deſtitute of any proper meane to ſupport the ſame, or to eaſe mee thereof, but onelie thy death & bitter paſſion (ſweete Ieſus) who cameſt into the worlde to call, not the righteous, but ſinners to repentance. Oh Lord, I am a ſinner, a grieuous ſinner, I bewaile my hainous offences, and am moſt ſorie for my ſins: which are ſo vile, & the burden of them ſo intollerable, that when I turne my eies but to the beholding of them a far off (making but light reckoning of them) I am by and by ſtricken with ſo great dread that I am driuen to moſt heauie ſighs & grieuous grones, thinking my life an enemy vnto me, wiſhing the beginning of my daies had beene the daie of my departure out of this miſerable world. But, moſt ſweete Lord, when I note them perfectlie in my mind, and take (as it were) a ſtraite account what the deedes of my youth haue beene (being indeede moſt lewde, moſt euill, moſt vile and ſinfull) what terror doe I ſuffer in minde! what anguiſh of dolours doth then open it ſelfe

selfe to swallow mee vp: what griping
griefes doe torment my poore consci-
ence ! in somuch as I am at the puz-
brinke of despaire, wauiing in minde
to and fro, seeking rest, but loe (Lorde)
vniquietnesse of minde oppresseth mee
so sore, that considering with my selfe
what I haue beene, and what I am,
a great matter vexeth me. But when
I looke into the time to come, the time
wherein all mine offences and faul-
tes shall bee manifested, and laide to my
charge, and that death is the iust re-
warde for my so manifolde iniquities,
oh then whither shall I flie thinke I?
Whither shall I conuey my selfe? who
shall hide me from thy presence? who
shall saue me from thy iuste iudge-
ment? Oh sweet Lord, I am euen at
my wits end, wishing for death, and
end of my daies; & yet then the feare
of the torments of Hell fire so strueth
in me to the contrary, that I quake at
the remembrance thereof. And when
I couet to liue longer, and see more
daies, and doe therewithall consi-
der, that my life hath beene (euen
from my birch) giuen and inclined
so greedilie to sinne, and that it is the
cause of my present dread, I then loath
and abhorre my longer continuance

here ; fearing leſt the aptneſſe of my corrupt fleſh (by the dayly rebellion thereof againſt the ſpirit) heape greater plagues vpon my poore ſoule. What ſhall I doe Lord, feare and deſpaire thus oppreſſing me on all ſides ? All hope of comfort hath left mee : onelie griefe and ſorrow remaineth, knowing not to whome to ſie for ſuccour, or to whome to make my moane. If I ſeeke to man, I know his ſtrength, policie, wiſedome, and comfort, to be vaine; his nature inclined to weakneſſe and wickedneſſe, as mine ; and in him to be no helpe. And, ſeeking any worldly meane for pardon and remiſſion of my ſinne, I acknowledge it altogether tranſitorie, ſuſpicious, and to no purpoſe ; unleſſe it bee to renewe and increaſe my griefe, for leauing and giuing ouer the true and onely platforme of my deliuerie, ſee-king to a counterfeit ſhewe of aide. Oh my good God, forbid that euer I ſhould ſeeke for pardon, but onelie of thy ſelfe, whome moſte grieuouſlie I haue offended To thee, to thee, I fall proſtrate, euen in heart, ſweete Jeſus the onelie Phyſitian of all ſicke ſoules: in whoſe power, conſiſteth the alone forgiveness of ſinnes, bee they neuer ſo
many

manie or so great, I come, I come, though altogether ashamed, vnto thee my Sautour Iesus Christ, who hast promised to be a mediator for the penitent, vnto God thy Father. Sweet Iesus, let me tast of thy goodnesse, in obtaining pardon for my grievous finnes; It is thy propertie, to call home such as wander and goe astray, and to traine them vp in new waies, be their finnes as red as scarlet, thou hast said thou wilt make them as white as snow, and were they as purple, thou canst make them as white as wool. Oh most sweet promise, Oh comfortable saying, Oh voice of heauenlye consolation, whereby I am comforted, whereby I am reuiued, yea now is my conscience lightened; yea now haue I found the true and onely Whisition of my long diseased poore soule, even thy selfe, sweete Iesus, who hast called me. I come, I come; Lord stretch forth thy hand, and receiue me; giue me perfect handfast of this most comfortable saying of thine; let me enjoy the true working of this most singular medicine, thy death and bitter passion; who sufferedst for our finnes, and camest to take awaie the punishment due for our transgression, and to call

vs to repentance, without which
 there is no hope of remission of our
 sinnes. Thy mercy is infinite, thy loue
 vnsearchable, and wisdom incom=
 prehensible, whereby thou callest vs,
 whereby thou louest vs, and whereby
 thou guidest vs. And euen of meere
 loue which thou hast to the saluation
 of mee poore soule (whom thou would=
 est should conuert rather than perish)
 thou hast stirred vp in my hart a loat=
 hing of my sin, wherein I haue wal=
 ked, and which I haue embraced euen
 with greedinesse. Oh that I were as
 readie to come, as thou to call; so wil=
 ling to leaue & giue ouer þe fulfilling of
 vnlawfull desires, as thou art to saue
 mee: then should sinne no more dwell
 in mee, nor I in it: but should enioy thy
 continuall fauour and rest vnder the
 wings of thy mercy for euermore. Oh
 Lord I humbly beseech thee, that as
 it hath pleased thee to stirre me vp at
 this time to repentance; and hast cal=
 led me from the wilderness of wicked=
 nes; from deepe despaire: so to place
 me in the pleasant fields of sinceritie,
 truth, & godlines. As thou hast pluckt
 me out of the claws of satā, so vouch=
 safe to holde me vnder the shadowe of
 thy wings, and embrace me with the
 armes


armes of mercy, that I run no longer after the vanities of this world, nor peeelde vnto the vngodly motions of the flesh, that my mind beeing free from all sinfull cogitations, I may keepe my soule an vndefiled member of the Church vnto my liues end, in faith, in loue, in feare, in humblenesse of heart, in prayer, in the true seruice of thee, and in all duetifull obedience vnto thy diuine will for euermore. And although, till thine appointed time, this miserable vale must bee my continuing Citie; and that I must bee driuen to vse this world, according to the necessitie of worldlie causes, as thy prouidence hath assigned euerie man to exercise his vocation: yet grant that my minde may be continually conuersant in heauenly thinges; and that though my bodie wander in earth, my soule and spirite may haue their perfect being & abiding, by vnfained faith in heauen, where thou sittest and raigest for euer: That so after this mortal and corruptible life ended, I may enjoy heauen indeede, among the rest of thy Saintes, and with them sing laude and praise vnto thee, world without end, Amen.

O Lord increase our faith.

Fj

Aj

Another very necessarie
and Godly Prayer, to be said at all
times of euerie Christian man, feeling
in himselfe the burthen of sin, and
any kind of worldly affliction:
as sicknesse, enemies,
want, or other
aduersity.

 O gracious God, Oh fa-
ther of mercie, and wonder-
full louing kindnesse (who
art the stay of my life, the
light of mine eyes, the health of my
bodie, and strength of my limmes) ac-
cording to thy wonted loue, and fa-
therlie affection, vouchsafe to looke vpon
mee, whose life is fraile, and whose
estate is most miserable: Oh LORD
there is no righteousnesse remaining
in mee, but I am within, festered
with the corruption of Sinne, and
without, most shamefullie polluted
with all iniquitie. Now, O Lord,
inasmuch as I confesse, that there is
no parte of my body free from abhor-
mination (wretch that I am) my
conscience accuseth mee, that I haue
past

past my most miserable dayes in the
senses running forward to all flesh-
ly desire, and that I haue wilfully (like
a most disobedient, and stiffnecked
wretch) cast the most sacred, sweet and
comfortable treasure of thine heauenly
counsell behinde my backe.

Pea, Lord, I cannot but confesse a-
gainst my selfe, that I haue deserued
thy iust iudgement, the rodde of sharpe
correction, so that (if thou deale ac-
cording to my desertes) thy iustice
must needes condemne mee, and thy
chastisements I cannot beare, but
shall bee vtterly destroyed, and quite
& cleane rooted out of the lande of the
liuing. This, oh Lord, is my reward,
if thou deale with mee as I haue de-
serued; yet oh mercifull G D D, one
thing is my comforte, namelie that al-
though thy iustice bee sharpe, and too
heauie and intollerable for fleshe and
blonde to beare, thy mercies are greate
and manifolde, and thy fauour greate
and infinite: And therefore of meere
mercie thou hast said, that thou de-
lightest not in the death of a sinner,
but desirest rather that hee conuert and
liue. Whereby, sweet Lord, I see that
thou art readie to pardon me: & there-
fore after my long going astray, to thee
the

the fountaine of my ſaluation, in all humilitie & heere proſtrate my ſelfe in ardent zeale & deſire to bee reſreſhed with the ſweetneſſe of thy moſt comfortable promiſe againe: who calleſt mee moſt louingly, ſaying: Come vnto me thou that art laden, and I will reſreſh thee. Whereby, ſweet Lord, my ſillie ſoule is moued to thiſt after thy ſauing health, and to bee reſreſhed with that liuing fountaine, which giueth al thoſe which are in aduerſitie and affliction of ſpirite, moſt ſweet conſolation and comfort againe. Wherefore heare me, heare me (O gracious God) and ſatiſfie mee according vnto thy wonted goodneſſe; & as thou art mercifull, euen ſo for Jeſus Chriſt thy deere ſonnes ſake, deale fauourably with me; For, ſweet Lord, thou knoweſt that I am but: fleſh, wherein abideth corruption, frailty, and pronenneſſe to do thoſe things which the ſpirit abhorreth: & that as long as this bodie muſt wander here in this vale of vaine deſires, the ſpirite which deſireth contrary to the fleſh muſt needes bee cloyed and letted from the performing of thoſe good thinges which pleaſe thee, and the fleſh, and the will thereof ouerrule ſo farre, that naturall blind.

blindnesse draweth the outward man to many noysome & vngodly attempts, and causeth it to grouell in the puddle of ignorance, when yet the spirit resisteth as a most comfortable guide to wisdom and knowledge; Whereby sweet Lord, ariseth a continuall conflict betweene the flesh and the spirit: the flesh hauing many and sundry procurements, as the world and Sathan to pick it forward to worke iniquitie, ministering many impediments to the spirit to stoppe the same from working that which tenderth to the salvation of my poore soule: insomuch as here in this world is no true rest, no true comforte, but daily assaultes of mortall and most cruell enemies: But sweet Lord, consider that I am but dust; in respect wherof, I am readie to doe euill, and slow to doe good: And for Iesus Christ thy deere sons sake, vouchsafe to deliuer mee from all the snares and temptations of sathan; couer mee with the shadowe of thy winges, and let thine holy arme bee my protection to defend and saue mee harmelesse from sin, & from the punishment due for my former euill and corrupt life. Let the light of thine holie spirit reueale vnto mee the waie of
truth

truth and celestiall happines that the same from henceforth maie bee my shield and buckler, whereby I may withstand and faithfullie resiste the furious assaults of Satan & his wicked ministers: and that no manner of euill approach neere vnto mee, as I haue deserued. O Lord strengthen mee & increase my faith: haue regard vnto mee, that as I haue offended thee, and deserued many and great punishments for the same, so I may now tast of thy pardon in Christ thy beloued sonne: and that thou for his sake wilt mercifully remooue all plagues and afflictions so farre from mee, as may stand with thy glorie and my comfort, and vnfained reformation. And although I haue worthilie deserued many euils, as enemies in iustice to rise vp against me, and the wicked to deuise and intend matter to bring mee into discredit with the goodly, and vtterlie to ouerthrow mee, let thy tabernacle yet oh Lord, be open to receiue me, wherein I may be defended againste their crueltye. And although I haue iustlie deserued to bee deprived of all my friends; to liue destitute of helpe in my greatest needs; to bee afflicted with the want of all necessarie thinges, & to bee
 throwne


throughte downe to the bottome of all
distresse , to bee overwhelmed with
such calamity, that al the world might
iustly forsake me, and in most despight-
full, disdainfull and opprobrious man-
ner, shake their heads at mee, reuile
mee, and say, fie on thee, fie on thee;
and that in all these plagues of mine,
thou iustlie with-houlde thy helping
hand, and leave mee comfortlesse in a
most desperate estate : I haue (yet) no-
thing to saie against thee, but humbly
to flie vnto thee, praying thee not to
deale so with me : but where thou se-
est my sinnes to be greate, looke vpon
that immaculate Lambe, thy deare
Sonne, and to call to minde, the pro-
mise, that in him thou hast made: that
were my sinnes as redde as Scarlet,
through him they should bee imputed
as white as snow. Lord deale not in
rigour with me; let thy mercie, and not
thy iustice pearce the cloudes, and giue
mee comforte : and refresh mee a most
wretched sinner, with the sweete dew
of thy holie spirite, which is the vn-
speakable comforte of thy children, and
which beareth witnesse in their hartes
that thou haste forgiven their sinnes
in Christ, and chosen them to salua-
tion, hauing for his sake promi-
sed

ſed, that thou wilt be our Father, and we ſhall be thy child, en. And, as a moſt louing father, vouchſafe vnto vs thoſe thinges, which thy heauenlie wiſedome ſhall thinke moſt meete and conuenient, whether it bee vnto mee in this tranſitorie life, health or ſickeſſe, riches or pouertie, or whatſoener elſe may make moſt for my ſaluation. And let me not lack ſuch thinges as are neceſſarie for the maintenance of this life, and whereby I may be able to pay to euery man that which I owe vnto them; and that I defraud no man, but be rather helpfull to all, ſo farre as I may. And ſo much (Oh Lord) as nothing can be prosperous vnto mee without thy bleſſings, p^{ro}uide downe the deaw of thy fauour, and feede mee in ſuch ſort, that (being replenished) I may be thankfull to thee, and helpfull to others that want. And for that thou haſt commanded vs to pray for thinges neceſſarie, Lord direct mee and direct my prayers, becauſe fleſh and blood (fraught with corruption) can not rightly diſcerne what it wanteth, but coueteth thoſe thinges that are contrary to thy good pleaſure. I moſt humbly (for I E S U S Chriſts ſake) beſeeche thine omnipotencie to
Deale

deal with me in things in this life, as shall seeme most to thy glory, that I may at thy hands enjoy all things necessarie in this life, to the finishing of a godly, peaceable, & comfortable course here, to thy glory, & my soules health: that after the same ended, I may, with all the rest of the mysticall body of thy Sonne Iesus Christe, for his merits, enjoye the most sweet ioye of eternall blisse, Amen.

O Lord increase my faith, forgive my sinnes past, and from henceforth direct me in holines and righteousness all the rest of my life. Amen.

A short praier for him that is afflicted in conscience for his sinnes.

 O God whose propertie is neuer to haue mercie; yea, whose mercy is infinit, and loue incomprehensible, and who hath no delight in the death of a sinner, looke fauourably vpon mee, who haue so deeply offended thine heauenly maiesty, that I confesse nothing but condemnation due vnto mee for my manifold iniquities: My conscience accuseth mee, and mine heart bewraye

betwixt my disobedience, being but
a caſtaway, unleſſe it may pleaſe thee
for Jeſus Chriſts ſake, to turne a-
way the plagues which I haue juſtly
deſerued for the ſame. Lord ceaſe to be
angry, & according to thy mercie, not in
juſtice, deale with me. And although
I haue hitherto followed (even with
greedineſſe) that which I ſhould not;
yet for thy ſonne Jeſus Chriſtes ſake,
giue me now grace to followe and im-
brace that which thou commandeſt,
in thy ſon Jeſus Chriſt, vnto my lines
end. Amen.

O Lord increaſe our faith.

¶ A praier for a comperent and ne-
ceſſary living.

*The God above vouchſafeth ſtore,
To him in faith that praies therfore,
But for his gifts who thankleſſe run,
Their welth ſhall waſte as wax in ſunne.*



Although thy ſtore increaſe,
and ſo greatly multiply, that
thou bee faine to inlarge thy
roomes to beſtow thy fruits,
yet thinke thee not diſcharged of this
moſt neceſſarie exerciſe of praier:
but

but so much the more abound therein, for it is not the increase of fruites , the labour of the handes, or store of wealth, that maintaineth the life, and feedeth thee, vnlesse it bee seasoned with the word of God , who preferueth all that faithfully trust in him .

Thou canst not liue with bread onlie, (that is, with things necessary for the body) but by the word of Almighty God, the foode of the soule. And yet wee are not onely licensed and permitted, but most louingly called to come vnto our heauenly Father, for whatsoeuer wee want. *Jacob* praied for foode and appa-
rell, & obtained it with abundance. God seeth, before wee aske, what wee want : yet to shewe our dutifull obedience, and to acknowledge our helpe to come from him, we must prostrate our hearts before him in faith: asking, and hee will giue: knocking, & he will open : seeking, and we shal surely find what is necessary for vs. We see, that God of his meere mercy feedeth the fatherlesse, vouchsa-
fing vnto them, all good thinges to the sustaining of life. Wherefore, whatsoeuer thou be, whether thou be rich or poore, pray faithfully , vse the gift of G O D thankfully and reuerently, and thinke
not

nor that thy friends can help thee, or labour preuaile thee, without the blessing of God : whereby, enioying foode and apparell, be therewith content, and in any case dispaire not in pouerty. For the prouidence of God is great, to giue food and things necessary to such as trust in him. And it is not dainty fare that feedeth so much, as the trust in God can relieue with a small and simple diet : as doth appeare in the first of *Daniel*, by them that were so well replenished with pulse and water : and contrarilie, many times we see the rich, for all their superfluitie, sent empty away.

There was neuer any forsaken, that trusted in God, were their store neuer so small : not any, were their abundance neuer so great, that prospered vnto the end, without the mercy of God. And therefore be we poore, or rich, we must depend vpon God, that giueth and taketh away.

The Praier.

O Almighty God, and louing Father, who of nothing hast created all thinges living; thy prouidence is so great ouer them all, that thou sufferest not the most vile or simplest of them
to

to perishe for want of foode, and thinges requisite for them : but, seeking the same at thy hands, thou giuest it them in due season, euen to the Ravens, and all thinges liuing : and by thine vnsearchable wisdome, hast appointed to euery liuing creature an abiding, according to his kind. But such was thine vnspcakable care of man, that thou hast created him to thine owne Image, and made him as King and gouernour ouer all the rest of thy creatures, which thou hast set and appointed vnder him, which are so far inferiour vnto him, as where thou hast planted in him reason. wisdome, and gouernment, in them brutishnesse, being altogether vnreasonable: & where they liue, and haue their being vpon the tops of colde mountaines, in deserts, vpon hills on high, and vallies below, and in sundrie other vncouth and vnknowne places, where tempest & heate, hardnesse and colde, and other continuall dangers oppresse them; thou hast giuen and prouided for man, houses, castles, and townes to preserue him from the force of winde, tempests and stormes; and from the assault of wilde beastes of the field, (in the light and darknesse) quietlic to rest,
And

And, although borne naked, thou giueſt him rayment to couer & to cloath him, hearbes to his vſe, and oyle to make him a cheerefull and glad heart, and ioyfull countenance. Beſides all this, of thy meere goodneſſe, thou haſt giuen him the beaſtes of the field, the foules of the ayre, and fiſhes of the Sea, to be his foode and ſuſtenance. **Yea Lord,** ſuch is thy fauour towards man, that all the reſt of thy creatures thou haſt ordained for his vſe and ſeruiſe. **O ſweete Lord,** ſuch is thy loue towardeſ man, that thou haſt moſte miraculoſlie provided for him: and yet not for all alike: For it hath pleaſed thee to make ſome rich, and ſome poore, ſome thou exalteſt, ſome thou keepeſt low, ſome to liue at eaſe, ſome by labour: and yet none liueth without thy prouidence. And **I** among the reſt of the pooreſt creatures, doe acknowledge my ſelfe greatlie bound vnto thee, for helping mee hitherunto. And as thy ſillie creature, & worke of thy hands, **I** humble proſtrate my ſelfe in heart, beſeeching thee fauourably to looke downe vpon my neceſſity, and grant me what ſoeuer thou ſeeſt neceſſary for me; euen a competent and neceſſary portion here: not
ouer

ouermuch, lest I waxe proud and disdain mine inferiours: and if it bee thy will vouchsafe vnto mee not ouerlitle, lest vrgent necessitie driue mee to ouermuch care, and ouermuch care carry me to vnlawful meanes, and so I run headlong into thy disfaueur. But fill my basket, and blesse my store (O Lord) that I maie enioy at thy mercifull handes sufficiency for my reliefe, & for reliefe of such as thou hast committed to my gouernment. And forasmuch (good Lord) as all my industrie, carke, care, and great trauel cannot any thing further mee, relieue or satisfie me in my necessity, vnlesse thou vouchsafe thereunto good successe: for thy mercies sake, blesse mee in all my affaires; blesse my fruites in the fielde, my cattel, and all other things belonging either to my selfe, or any other thy seruants, that by the fruites therof, I & they may be relieved.

Blesse the works of our hands, that they maie prosper: blesse my senses, that they waxe not dull, but be alwayes capable of such thinges as belong vnto my vocation, that I maie effectually execute the same; both according to the lawes and truth of that which I take in hand. that I deceiue not

not, (either by mine ignorance, or negligence) those that put me in trust: but, by truth in my calling, I maie be able to liue, and waide through the hardnes of this world, and bee rather helpfull to the poore, than burthen- some to the rich. Oh Lord, bring it thus to passe; for without thy blessing and fatherly furtherance, I cannot sufficientlie execute; neither can that prosper, whereupon the whole estate of my liuing or maintenance dependeth. Wherefore (good Lord) guide my handes, and blesse mine vnder- standing to the prosperous execution of all thinges concerning my vocati- on, that I maye get those thinges which may be sufficient for my reliefe, and maintenance of mee and mine, to the profit of my neighbours, and glo- ry of thy blessed name. And whatsoe- uer doth happen vnto mee, pouertie, or riches, make me (good Lord) of a pati- ent, contented, and thankfull minde: that, in aduersitie I runne not head- long into such meanes as are vngod- ly, neither in prosperitie waxe the prouder, but waite thy good pleasure in them both, with thankfulness: and euenmore liue in thee, and by thee; and in the end raign with thee in heauen,
where

where thou sittest as author and giuer of all things: grant this for thy sonne Iesus Christs sake, to whom with thee and the holy Ghost bee all honor and praise for euer. Amen.

O Lord increase our faith.

¶ A short praier for a competent
liuing.



God, my God, thy loue is great, & the care of thy creatures such as thou hast promised neuer to suffer the least of them, that depend on thee, and seeke their reliefe at thy hands, to perish, or to want things necessary for them. Wherefore (O Lord) I thy filly creature, being of my selfe pooze, & altogether vnable to passe through this wretched and hard world, do in all humility and obedience, prostrate my selfe before thee in the name of thy Son Iesus Christ: beseeching thee that it may please thee to affoord mee those things that are necessary for me; as meat, drinke, and other things expedient for the sustentation of my life heere: that neither ouermuch po-
uerty oppresse mee, nor that I bee dri-

uen to vse meanes contrary to the lawes. For as thou art of ablenes and power, so art thou of will to helpe the pooze, to releuee the oppressed, to comfort the afflicted, to raise the lowly, and to aid the needy, and therefore (Sweet Lord) I humbly craue thy fauourable aid towards me, that thou wilt vouchsafe to blesse my store, and replenish my basket with thy blessings: that I may be able to liue in thy faith, feare, and loue, and be out of the debt and danger of all men, through Iesus Christ. Amen.

O Lord increase our faith.

A praier necessary after the hearing of the word of God.

*Attend vnto the Gospell bright,
Heare it, and read it, and liue vpright.
It is the light and candle cleare,
That brings vs all to heauen heere.*



Consider when thou hearest the word of God preached, it doth but as it were beate thine eares, and rendereth no further benefit, vntil (by the working

ing of Gods holy spirit) it be inwardly reuealed vnto thee, & settled in thee. For God speaketh vnto vs by two meanes: namely by the Preacher whom he sendeth to teach vs, and by his holy spirit, whereby his doctrine is so settled in our hearts that we inwardly enioy the true benefit thereof. For without the help of the holy Ghost, the voice of the Preacher vanisheth, and the hearers profit nothing at all. Saint *John* saith, that hee that knoweth God, heareth his Word: but hee that is not of God, heareth it not. Whereby the spirit of truth is discerned from the spirit of error. The word of God is liuely and effectually, and pearceth more than a two edged sword, entering euen vnto the diuision of the soule and spirit, &c. Wherefore pray, that as the Lord sendeth his messenger to shew his will; so you may both heare it, vnderstand it, and purely liue heereafter. Pray for faith; for without faith, the hearing of the word profiteth nothing; but it is seed sowne in dry ground, that cannot bring forth fruit. Wherefore, let vs bee as good ground, which is watered with the dew of a constant beleefe of that which wee heare: that the word of GOD, which is now preached amongst vs,

be not as seed sown in vaine. The Lord make vs all fruitfull hearers, dutifull followers, and plentifull bringers forth of the fruits of his word.

A Praier before Sermon.



Vouchsafe, Oh mercifull God, to open the closet of my darke vnderstanding, that the word may enter therein, and bee so receiued of mee as that ignorance, the mother of disobedience, being thrust out, heauenly knowledge may enter in, and haue perfect abode in the bowels of my heart. Giue mee grace (Oh Lord) that the seed of truth beeing sowne in my heart, may take deepe roote, and bring forth to the comfort of my poore soule, sixtie, an hundred, and a thousand fold. And let thy spirit so rule the lips of this thy servant and minister, as that hee utter nothing but the word of life, with such boldnesse, as neither feare nor affection stop the free passage of the same: that wee thy flocke may waite for the same, and more and more desire and long to pick vp the crummes that fall from

from thy table. Send such and so many labourers (Oh Lord) into thy harvest, as may be both painful, faithfull, and able to gather by little & little the dispersed sheaves of thy church, that are appointed to bee receiued into thy celestiall barne. And banish from this wholsome worke all such as are not sent from thee, & come not truly to edifie, but rather to reape their owne gaine: making as it were merchandize of thy word, teaching, in steed of truth, the traditions of men. Lord bouchsafe at this time grace into the liues that now are to sound forth & declare thy wil; and grace vnto our hearts that are present to heare it: that he by teaching truly, and we by following effectually, may through Christ, obtaine at thy handes, remission of our offences past; light in steed of darknes; peace for trouble; and heauenly happinesse in steed of worldly felicity: that tasting the sweetness of celestiall comfort, wee may despise terrestriall, and after this life ended, enjoy the perfect ioyes of eternall blisse through Iesus Christ our Saviour and redeemer. Amen.

O Lord increase our faith.

A praier after the word preached.

The preface of this
praier.

NOW wee haue receiued the benefit of the hearing of the word of God, the fruits wherof do tend to the perfection of a godly life; and a godly life is the way to eternall life in Christ our Lord: let vs with all diligence imprint within the closet of our hearts, the gladſome & moſt comfortable tidings, which we haue receiued at the mouth of the meſſenger of God; & with a perfect faith lay vp the ſame in our vnderſtanding, & remembrance: leſt that forgetting the ſame, and neglecting the exerciſe of a godlielife, wee bee taken away as trees that beare no fruit, and caſt into the fire. Let vs therefore praie, that God would vouchſafe to ſend his holy ſpirit the comforter, which may retaine the good tidings of the Goſpell in our harts; whereby, we may appear as trees bearing good fruits, and ſo bee preſerued vntill the-
com-

comming of our Lord Iesus, who will then receiue vs, and set vs in the inheritance which hee hath purchased for as many as beleue in his word.

The Praier.



O heauenly Father, thou hast not onely vouchsafed to make vs to thine own Image & likenes, but also to send the Sonne Iesus Christ into this world for our saluatiō: & hast by him not only giuen vs knowledge of thy diuine will heere on earth, & left it for our learning: but also freely taken away our sinnes, and set vs downe the perfect rule to direct all our actions and doings by the same. Which yet neuerthelesse continueth hard and darke to such, as neither by thy grace haue beene enlightned, nor by the preaching of such as thou hast sent, been taught: which also is of no effect without thine especiall grace working to the true setting thereof within the bowels of the inner man. For Lord, although wee heare it with our eares, wee cannot conceiue it in our hearts, nor shew it in our conuersation, without the especiall working

of thy holy ſpirit within vs. Great-
 ly are wee therefore bound vnto thee,
 Oh Lord, for vouchſafing vs to liue
 in this time wherein darkneſſe and
 ignorance is ſo much defaced, ſuperſti-
 on ſuppreſſed, and thy truth (the
 word of life, the ſeed of our ſaluation)
 ſo bountifullly diſtributed throughout
 this our Countrey, to our vnſpeak-
 able comfort, and great terror of ſuch
 as hate thy truth. Lord wee reeld
 thee humble thanks, that it hath
 pleaſed thee, to feed vs at this time
 with the wholeſome bread of life, the
 heauenly Manna, the word of eternall
 truth: Which as we haue heard with
 our outward eares, ſo grant vs
 to bee replenished inwardly, and fed
 at full, that we may loath and abhorre
 all thinges which are not of the true
 Table of our ſaluation, the Goſpell of
 thy Son Ieſus Chriſt.

And forasmuch (oh mercifull God)
 as we may heare and not perceiue, and
 read and not vnderſtand without the
 light of thy holy ſpirit guiding and
 inſtructing vs, I humbly beſeech thee
 to inſpire our hearts with a true vn-
 derſtanding of that which this day
 we haue heard, with the meſſenger
 and

and preacher of thy word. And grant that it may so work to the amendment of our liues, and the increase of faith fear, and loue of thee, that it may continually abide with vs, & (to our comfort) effectually work in vs vnto our liues end: and that wee may accept the same at the mouth of thy messenger, as deliuered euen by thine owne heauenly voice, as indeed it is, so long as it differeth not from thy holy word and Gospell, giuing all the praise and glory vnto thine owne selfe. For hee is but a minister to declare thy will vnto vs, who are the ground, and thy word the seed, which beeing sown in our hearts by the Minister, may not onely take some roote, but grow vp effectually, to our comfortable education & learning. And giue vs grace (Oh heauenly God) in this so pernicious a time of sectes, scismes, and dangerous controuersies, that we may beare constant hearts, carefull and deuout mindes to the truth, auoiding (with diligence) the perswasions of such as seeke to set vp superstition, & maintain errors, & vnttrue doctrine. And as the Ninuities at the preaching of Jonas repented their sinne: so giue vs grace not onely for a time, but earnestly to

bewaile our manifold offences, and
 wholly cleaue to fulfill the truth of thy
 lawes, to the saluation of our poore
 soules. Let not satan (Sweet Lord)
 at any time wrest thy truth sown in
 our hearts, neither let him nor his mi-
 nisters preuaile in sowing tares,
 cockle, or darnell among the Gospell,
 as they continually seeke and desire to
 marre the haruest of thy good fruits.
 And though they be few (by reason of
 our owne corruption) which wee haue
 gathered by the hearing of thy gospell
 yet (Sweet Lord) vouchsafe to increase
 them, by vertue of thy holy spirit wor-
 king within vs. And let not our desire
 of seruing thee, bee either choaked, or
 snared with the vnlawfull desires of
 this most wretched world: but that we
 may rightly & truely discerne the truth
 from false doctrine, and may vnderstand
 who are the true Ministers, with ear-
 nest attentiuenesse vnto the vtterance
 of thy will by them ; carefully and
 warilie auoiding the counter-
 faite barking of such as speake for
 their owne benefit, hauing further re-
 spect to their own pleasure, profit, and
 commodity, then to the edifying of our
 poore soules. These thou resemblest
 to wolues, taking vpon them (vn-
 der

der the shadow of simplicity, & fained
 shew of innocencie) to guide the flocke,
 being indeed most detestable hypocrites
 & deuourers of the sheepe. Whom I
 beseech thee to cut off from that godly
 and diuine function and office of prea-
 ching, that the truth being at all times
 purely vttered by good and deuout pa-
 stors, we the poore flock, may for euer-
 more be truly edified & continue within
 the hurdles of sincere conuersation and
 godly liuing, to the praise of the holy
 name, and to the attainment of our
 heavenly inheritance, for thy sonne Je-
 sus Christs sake. Amen.

O Lord increase our faith, and make vs
 euermore attentiu hearers, true con-
 ceiuers, and diligent fulfillers of thy
 will.

A short praier after a Sermon.



O gracious lord, of thy boũ-
 tifull goodnesse, thou hast
 (through thy son our Saut-
 our) sent for our learning, &
 to our vnspcakable comfort, the
 word of truth, the Gospel of our sal-
 uation, which none can learne but by
 hearing; and none can preach vnlesse
 hee

hee bee sent: I humbly beseech thee
therefore to giue me thy grace, that as
I haue heard thy word at this time by
thy minister and messenger, so I, and al
the hearers may bee able perfectly to
retaine the same in our hearts accord-
ding to thy heauently will vnto our
liues end. Amen.

O Lord increase our faith.

A thanksgiuing to God for his bene-
fites.

*Blesse thou the Lord that giueth blisse,
He blesseth him, that thankfull is:
But he, the thanklesse doth despise,
And listneth not vnto their cries.*




BE thankfull vnto Al-
mighty GOD, for all
things, in the name of
our Lord Iesus Christ:
who hath left vs a per-
fect pattern of thank-
fulness, by his continu-
all lifting vp his eyes to heauen, giuing
thanks vnto his heauenly father, for all
things. By whose example, we are taught
to giue continuall thanks as a testimo-
ny of our good wills for his benefits
he

bestowed vpon vs. Let vs pray alwaies; let vs alwaies reioyce, and without ceasing giue thanks, for it is the will of God the Father, in his Sonne Iesus Christ towards vs. Saint *Austin* briefly in this wise exhorteth vs to be thankfull, namely, heartily to say, G O D be thanked, which is but short, yet not so short as sweet (no doubt) in the nostrils of his heauenly Maiesty, and an acceptable sacrifice. *Chrysostome* also willeth vs to giue thanks vnto the Lord, & to blesse him, yea although euill chaunces happen vnto vs, and then shall those euills be taken awaie: and on the contrary it must needes follow, (he saith) that if prosperous things happen vnto vs, and wee continue ynthankfull, our prosperity shall be turned into aduersity. So pure a balme and sweete odour is giuing of thanks, that the Lord taketh it as a most acceptable recompence for all his benefits. Which since wee cannot otherwise deserue, let vs continually say, the name of God be praised: and that, not with tongue onely, but from the depth of the heart. For it is a tearme sometime vsed of the wicked, who haue their reward with hypocrites. But blesse the Lord in faith, and thou shalt be blessed both in thy going out, and comming in.

in both, in the house, and in the field, in all things, at all times, and in all places. The chiefeft manner of thanks vnto God is obedience vnto his will, and to accept with patience, whatsoeuer shall happen vnto vs: yeelding our selues to the will of him that sendeth the same. For true thankfulness is not in the tongue, but from the hart; which beeing fraught with vnfained loue to God, rendreth thanks acceptable, though the lips moue nothing at all. Yet for the outward testimony of our thankfull minds, let vs openly giue praise vnto him that giueth al good things.

The Praier.

 **O** God of vnspeakable mercy, & Father of maruellous louing kindnesse, the onely giuer of good and perfect gifts, who art more ready to giue, than wee to aske: hearing, before wee call; and giuing, before wee desire, things necessary for vs: I yeeld thee humble thanks for thy continuall fauoure and kindnesse towards vs thy poore creatures: for whose saluation, when wee were lost, thou wast contented, euen of thy meere loue, to send thine onely delight into this world, thy Son Iesus Christ, taking humane nature
vpon

vpōn him, and abiding the most bitter pangs of death vpon the crosse, to redeeme vs againe into thy fauoure, which by our disobedience was lost: to bring vs from darkenes and the shadowe of death (whereunto our blindness had brought vs) into the light of truth: to restore vs from ignorance & error, to wisdom & knowledge; than the which a more pretious gift could not haue bin bestowed vpon vs, poore wretched creatures. What greater comfort, what greater ioy, what greater benefit could thy diuinity haue bestowed vpon sillie man, than of a cast-away, to make him a saued soule; of a lost Sonne, the child of G D D; and of a poore banished wretch, an inheritor of the kingdome of heauen. Lord, such was thine vnspcakable loue; and the benefit that the obedience of thy Sonne purchased for vs, that if it were possible for vs to yeeld vnto thee as many thanks and praises, as could fill euen Heauen and earth; and did yeeld our bodie and soules to bitter tormentes in hell, in that lake from which thou hast redeemed vs, it were nothing in recompence of the least part of this thy loue, in giuing this sacrifice thy Sonne (in whom

Whome was thine onely and whole de= light to pacifie thine owne displea= ſure, and to purchaſe thy fauour and loue againe : a thing maruellous , that the offended, ſhould ſeeke attone= ment with the offender, after ſo vn= ſpeakable a meanes, and yet requiring nothing at our hands, but thankeful= neſſe and obedient hearts. Lord giue vs thankfull hearts, that wee may yeeld thee all poſſible praifes: Which although I cannot ſufficiently , yet Lord I yeelde thee thanks euen from the bottome of my heart, from the very depth of mine vnderſtanding ; who haſt deſerued farre more than anie man or angell can by any meanes ſa= tisfie, not onely in giuing thy ſonne to vs, but in leauing vnto vs a conti= nuall remembrance of the ſame thine vnſpeakable loue, thy goſpell, where= in conſiſteth the rule whereby wee are directed, euen thy word : Which , al= though heauen and earth paſſe and pe= riſh , yet ſhall not one jot thereof (as thou haſt promiſed) diminish or de= cay; and without the which, we ſhould haue continued in our accuſtomed blindneſſe and ignorance. Theſe thy benefits are vnſpeakable : yet, ſweet Lord, the creating vs after thy like= neſſe

nes, and making vs after thine owne
image, deserueth no lesse praise and
thanks; where it lay in thy power, to
haue fashioned vs after sundry other
formes, as of wormes in the earth, fi-
shes in the sea, and beastes of the land,
most vgly, & most strange, hauing nei-
ther knowledge of thy will, sense, no:
feeling of thy goodnesse (which is the
sweetest comfort in y^e world, yea with-
out the which is no true comfort at al)
no: enioying any quality either of bo-
dy or minde. which is any thing at all
comparable to the gifts which thou
hast indued mankind withall. More-
ouer (O Lord) I thanke thee, for all
other thine vnspeakable mercies and
benefites continually bestowed vpon
me: for thy feeding, cloathing, and pro-
tecting mee, and mine hitherto, giuing
vs all thinges necessary both for our
soules & bodies. And, sweet Lord, see-
ing that of my selfe I am nothing, nei-
ther can do any thing of my selfe with-
out thine especiall helpe, for my reliefe
& maintenance, I humbly beseech thee
(for thy son Iesus Christs sake) as of
thy free fauor & mercy, thou hast vouch-
safed vnto vs thy creatures, al these &
many other vnspeakable benefits hi-
therto, & so thou wouldest vouchsafe &
like

like loue and tender care towards vs,
 alwaies hereafter, that we may prosper
 in our vocations, and goe forward
 in the daily seruice of thee, & through
 the merits of thy Son Iesus Christ,
 obtain pardon for our sinnes past, and
 liue in faith, feare, and loue heere-
 after, enioying all things requisite for
 our reliefe, for Iesus Christ thy deare
 sons sake. Amen.

O Lord increase our faith.

A short thankesgiuing for the benefits
 of God.

Theeld thee all humble and
 possible thanks (O merci-
 full God) for that thou hast
 not only heretofore tendered
 the saluation of our poore soules, and
 by the death of thine only sonne, redee-
 med vs from death to life: but doest
 also continue a tender care of vs, pre-
 seruing vs as the apple of thine eie,
 from the dangerous assaults of Sa-
 than; and prouidest for vs all things
 necessary, deseruing more thanks and
 praises, then the tongue of men or An-
 gels can declare. Accept these my
 praises and thankesgiuing (Oh Lord)
 I beseech thee, and increase in mee a
 daily

daily desire to praise thy goodnesse, acknowledging all and euerie good and perfect gift to come from thee: to whom with the sonne and the holie Ghost, be all honour and vncessant praise, for euer and euermore. Amen.

O Lord increase our faith.

¶ A deuout praier that we may alwaies haue consideration that wee must die: Which as it is good at all times, so especially in the common plague or sicknesse.

*Remember as thou art a man,
So must thou die, none shun it can,
Nothing more sure, the time vn Timer,
Wherefore take heed line not secure.*



SENeca, the philosopher hauing knowledge but by the instinct of nature, before the publishing of the Gospel, saw further into the miserable

estate of men in those daies, than we endeuor to vnderstand, liuing too securely now in the cleare light of the same:

same, for his opinion was, that if we consider with our selues what we are, whereof we are, and what we shall be, we could not but lament our miserable estate. Which saying of his was maruelous, then when men liued in darknesse, but much more maruelous, that it is no better considered and regarded now, in the time of the light of truth: For where wee should haue great care to liue well, wee liue in wicked security: where wee should haue greater care to doe well, wee foolishly think to liue for euer, and so are wee oftentimes taken vnawares. But let vs perswade our selues, and not onely perswade, but fully resolve our selues that we shall die, and let vs indeauour to make a good end. For a good end excuseth a bad life past, and an euill end is a great argument of an euill life, and eternal death.

For sake sinne, and embrace death willingly; so shalt thou seeme happy in this life, and not vnhappy at the houre of death. In the morning, thinke not to liue till night, and at night thinke not to liue till morning: so shalt thou liue much the more circumspectly, and be alwaies ready to die.

Account thy selfe in this world but as a guest that lodgeth for a night, and
so

so departeth in the morning : and as
a wandring pilgrim of no certain abode ;
list thy mind to God, hauing heere no
certaine City. For if thou liue ten, a
hundred, or a thousand yeeres, there is
no help but the graue must bee thine
end. Blessed are they that die in the lord:
wherefore prepare thy selfe to die; trust
not thine own wisdom, for that will de-
ceau thee; but in the wisdom of God,
that thy hope may bee sure ; his ioies
thine; & his goodnes thine inheritance.

The praier.



D God the onely giuer of
life, and the maintainer &
preseruer thereof, and the
life after death; grant me
continuall due considera-
tion; that this body of mine is builded
vpon an earthly foundation, & framed
of the substance of dust and clay which
is not durable; the glory whereof va-
nisheth like the flower of the field,
which is soone cut down and wither-
ed. The body is the mansion, or ra-
ther the prison of the soule, and the
same so fraile, weake and feeble, sub-
iect to so many infirmities, diseases,
griefes and maladies, yea so many
canles

cauſes that procure the diſſolution of body and ſoule, that death after hap- peneth when we think leaſt thereon, it commeth ſuddainly as the lightning, and taketh vs vnawares. Wherefore grant, Oh God of my life, that I may haue ſuch continuall care, foreſight and diligent reſpect vnto the direction of my doings, cogitations, and words, as I load not my poore ſoule ſo much with the burden of ſenſeleſſe ſecuritie, ſinne and iniquity, that the body (being ſuddainly intangled with the ſnare of death) be carried where there is no reſt, no ioy, no comfort or conſolation; but continuall mourning, weeping and anguiſh of minde. As the glutton ſpo- ken of in the holy Goſpell, who (go- ing on blindly, looſely and careleſſy, without regard either of thee, or re- membrance of his end, in moſt dete- ſtable couetouſneſſe and all kinde of wickedneſſe) was ſuddenly taken from his mucke & wealth (which he had wrongfully gotten, and miſerably hoorded vp, denying poore Lazarus the crummes that fell, and were taken from his table) and was caried by the diuell and his Angels, into euerlaſting and moſt painfull torments, where was weeping and gnaſhing of teeth.

Oh

Oh (my sweet Lord) let not my heart be blinded with the baile of vanity, nor (nouseled in the delights of this world) so intangled in the net of concupiscence, or clad in the weeds of wilful forgetfulnesse of mine estate, that I be taken as the rich man (who deuising within himselfe to enlarge the barnes, wherein he might conney his graine so much increasing, and standing in his euill concept of couetousnes, thinking himselfe most secure) was taken vnawares from his abundance, and left his riches he knew not to whom. Oh most gracious and louing God, an vnhappy end. For in stead of heauenly contemplations, and godly cogitations (which thou requirdest at all times of such as are thine, but especially at the houre of death) there appeared in him a most horrible intent of couetousnesse, which thou vtterly abhorrest: a manifest token, good Lord, of forgetfulnes of his end, and an argument, that he was the child of Satan. But thou shewest mercy to as many as conuert and turne to thee.

Oh my most louing father, lighten mine eyes, that I sleepe not in sin, to wander in darkenesse, according to the will of the flesh; that I fall not vnawares

wares into the dungeon of destruction,
death and hell, but make mee alwaies
ready and willing to come vnto thee,
euen with desire, when it pleaseth thee
to call me, in laying thy hand (by any
plague or sicknes) vpon me. Let mee
not draw as it were backward, when
thou inuitest me to the sweet banquet
of thy heauenly kingdome, as by thy
word and Gospell preached and re-
uealed vnto vs, which is an especial
calling of vs: and when I feele my
selfe distempered, grieved or vexed
with any kind of sicknesse, plague, or
disease, which is another of thy call-
ings, and an especiall warning that
we must die; or when by course of time
in extreame age, wee imagine our end
to be neere: But (Lord) when I am
at my daily businesse and labour, when
I eat or drinke; when I am in my
best temperature & health, in my chief-
est yeeres, at all times, and in all pla-
ces, giue me grace to think that death
standeth at my elbow, alwaies ready
to stricke me; that I sleepe not in sinne
and securitie, till the time suddenly
come of my departure, and so be taken
vnprouided, and perish without repen-
tance. Oh Lord, who can perswade
himselfe to liue long & see many daies,
espe-

especially in dangerous and contagi-
ous times of sicknesse; seeing so many
examples daylie to put vs in minde
of health. For in the most temperate
time of health, some at their mothers
pappes (by humane iudgement likelie
to liue long) sodainly giue vp the
Ghost; some in their youth, some in
middle yeares, yea and when grauest
experience aboundeth, are sodainely
called awaie, and are no more seen. Al
which notwithstanding (Oh Lord)
such is the blindnesse of our nature,
that we thinke this world a continu-
all being for vs, and couet euen with
greedines to see many daies, where we
heape sinne vpon sinne to the ouer-
burdening of our pooore soules, seldom
or not at al thinking to die. But grant,
my most sweet Lord, that as I desire
to liue, so I may haue a greater desire
to liue wel, that I make an happy end
abandoning the feare of death that the
cogitation thereof may dwell in peace
within the mansion of my heart: and
when it shall approach neere vnto me,
I fly not from it, but may goe forth w
ioye to meet the same considering that
it is a meane to end my cares, and to
begin my ioyes: It is the finishing of
sorow, & an entrance into blisse, which

made thy ſeruant Paule to ſay, That he deſired to be deliuered from the burthen of this life, and to bee with thee where is nothing but ioy vnſpeakable; and contrary, heere on earth, nothing but care & woe: which moued thy ſeruant Iob to call this life a warfare, and this world a wilderneſſe, where is nothing but conflict betweene the fleſh and the ſpirit, daicly increaſe of ſinne, and continuall care of vanities. Oh God giue vs carefull harts to loue thee: while wee liue here giue vs continual fear, vnfained zeale perfect faith, and godlie care to doe good to all men, and earneſt deſire to come vnto thee, who art the end of all trouble and labor, and the beginning of eaſe: the end of ſtrife, and the beginning of peace: the end of all miſery, & the beginning of all bliſſe: the end of death, and the beginning of life, where vnto ſweet Lord grant that with vnfained deſire, we may faithfully endeavour our ſelues to come, where thy Sonne is gone before to direct vs the way, and where thou fitteſt to iudge according to euery mans deſerts making all thoſe that thou findeſt with the lampe of true faith burning in their hearts, partakers of the euerlaſting

thing toies thereof. In number of whom, Oh sweete Lord, accept me heere, and cleanse me from all my sins, that I may appeare among them in the world to come, through the same Iesus Christ our Lord; in whose name I commend my selfe vnto thy hands, to liue for euer in thee sweet God. Amen.

O Lord increase our faith.

¶ A short praier to be mindfull
and ready to die.

O God, in whose hands consisteth the life of all mankind, for thy Sonne Iesus Christes sake, vouchsafe to giue me grace, to set before mine eyes (as a most certain mark, whereto this fraile body of mine must tend it selfe) the image of that, which is to y^e faith full, the end of paine, & the beginning of pleasure; the end of misery, & beginning of blisse: but to the secure & carelesse, the end of their pleasures, and beginning of eternall paines: and vouchsafe (good Lord) earnest desire of seruing thee, and leading my life according vnto thy will: that whensoever it please thee to call mee, not being

h 2

(though

through feare) Stricken with doubt of
condemnation, but even at the last
gaspe, through vnfained faith in Je-
sus Christ, may take and haue taste
of eternall saluation; that death bee
not terrible vnto mee, but rather
when it cometh, I may with ioy re-
ceiue the same, in the name of Iesus
Christ, mine onely Saviour and Re-
deemer. Amen.

O Lord increase our faith.

A short praier for all men, at all
times necessary.

*Pray thou in faith for each degree,
As God by James commandeth thee:
So shalt thou prosper in thy waies,
And liue forth many and happy daies.*

His praier following is for the
prosperous estate of all men
in generall, and hath many
necessary branches, very
fit to bee often vsed of Christians;
Wherein, they pray not only for them-
selues, but they craue things necessary,
as well for them that are absent, as pre-
sent, yea, for all men; a thing most com-
mendable and godly. And therefore S.
James willetth vs to pray one for ano-
ther

ther that we may be heard of God: for the praier of the righteous auayleth much. Loue thy neighbour as thy selfe, saith saint *Paul*, and pray instantly for all men. Whereby wee see, that it is not enough for vs, neither are wee discharged, praying only for our selues, but wee must pray for all men. Wherein is also included a commandement to pray for our enemies, That God wil blesse them with spirituall blessings, whereby they may become conformable to his will, and to decline from their pretended euils against vs: but wee should especially pray for all Christians.

¶ The Praier .



O almightie God,
the father of all
beleeue in thee,
haue mercy vpon
vs, who most miser-
ably haue offen-
ded thee. Remēber
not our offences, nor
punish vs according to the multitude
of our Sinnes. Pardon vs, and
spare vs good Lord whome thou hast
redeemed with the blood of thy Son:

Direct all our cogitations and actions, that wee giue no occasion of thine anger towards vs: for euer mercifully saue and defend vs from sinne and mischief, from the crafts and assaults of **Sathan**, from thy displeasure and eternall damnation. Good Lord for thy mercies sake, deliuer vs from darknesse and misbeliefe, from hautinesse of mind, from malice, enuie, hatred, or double dealing, from euill motions of our corrupt flesh, and from all worldlie vanities. Saue vs from plague and pestilence, from extreame hunger and famine, from sudden death, from heresie and false doctrine: and graunt vs alwaies will & ablenesse to fulfill all the moste godlie commandementes, with a cleane and pure heart.

Be present with vs (good Lord) in all our troubles, vexation of mind, & at the houre of our departure hence. And for thy meere mercies sake, be thou favourable vnto vs in the day when we must giue account of our life past, that wee be not rewarded according to our deserts: but by the merits of thy Son **Iesus Christ**, may enioye eternall saluation. Oh most mercifull and euering liuing God, I most miserable & moste wretched

wretched sinner here humbly prostra-
ting my selfe befoze thee, beseech thee
to listen to my petitions. Grant vnto
the vniuersall Church godly and deu-
out Preachers of the word and
Gospell; that it may daily increase in
vertuous and godly gouernment, gro-
wing and proceeding from faith to
faith, truelie knowing thee, and vnfa-
inedly seruing thee. Grant vnto the
seruant lames our King, true vnder-
standing of thy will, and vnto his
Counsell knowledge, and wisdom;e;
that vnder him, for him, and in the
name they may establisth good lawes,
statutes, and ordinances, for our good
and godly gouernment: and vnto all
thy people, grace continually to ful-
fill the same. Bee thou (good Lord)
his defender in all assaults of his ene-
mies, and so rule his heart in thy
faith, feare, and loue, that he maie al-
waies seeke to aduance thine honour,
and glorie, deface superstition, errour,
and false religion, and euer bee able to
vanquish and ouercome such as rise vp
against him, or seeke the contrary.
Lighten the hearts of all Bishoppes,
Ministers, & Pastors of the Church
with right vnderstanding, and sincere
knowledge of thy word, that they may

not onely in ſpeech and doctryne, but
alſo by their conuerſation and life,
ſoundly and ſincerely bitter the ſame &
cauſe the ſame to bee taught and pub-
liſhed to the true edification o. the peo-
ple. O Lord, let not ſuch as are put in
authority to ſee the due execution of
the lawes, be ſlow, negligent, or ig-
norant therein: but indued with grace
wiſedome, vnderſtanding, and beelines
may execute iuſtice and maintaine the
truth, without affection, fauour or re-
ſpect of perſons. Touchaſe to indue vs
all with continuall vnſained good will
one toward another, that wee may liue
all the daies of our life in vnitie, peace,
and godly agreement, pleaſing thee, by
liuing according to thy rule of the bleſ-
ſed commandements. Grant vs (O
Lord,) ſeruent deſire to be where the
word & Goſpel is preached & taught; &
indue vs with thy grace to heare and
beare away, and not only to hear and
bear away, but to exerciſe the ſame in
our life and conuerſation, that thy truth
of the Goſpel, which is the fruit of the
holie ſpirit, may daily increaſe in vs.
And call home all wandring ſoules
which are carried into blindnes by thy
ſubtiltie and procurements of Sata
and his wicked miniſters, following
Strange

strange Gods, and worshipping that:
that cannot auale in their distresse,
giue them (oh Lord) repenting hearts
conuerting the soule. Shew them thy
true light, that they seeing it (though
a far off) may by little and little, attain
vnto the perfect enioying of the same.
Strengthen al them that haue taken
hold of thee by true faith and pure re=
ligion, that they fall not from thence
by the deceiueable shewes of any coun=
terfeit sect. Comfort those that are
weake, & lift vp those that are downe;
that they by thee, and thou by them,
maist beat downe, and keepe Satan
vnder our feet. Touchsafe, good Lord,
to giue succour, help, and comfort, to al
such as are in any kinde of affliction,
danger, necessitie or tribulation. Pre=
serue and keep safe all such as labour
or trauell by sea or land, for the bene=
fit of our Common=weale. Streng=
then all women with childe, and send
them good deliuerance; comfort all
them that are sicke, and giue them ei=
ther patience to beare it, or mitigate
their griefe. Giue health and nourish=
ment to all yong children, and grant
them grace to goe forward in nurture
and knowledge of thy will. Lord wee
beseech thee to shew compassion vpon

all ſuch as ſuffer impriſonment, and
giue them deliuerance at thy good
pleaſure. **Prout** (good Lord) for
ſuch poore children as are fatherleſſe
or helpleſſe: conſider the cauſe of all
widowes, and be helpfull to them in
their diſtreſſes. Lord haue mercy vpon
all men, forgive our enemies, and
ſuch as perſecute vs: and if it pleaſe
thee, turne their hearts. Fruſtifie
thoſe things on earth, which thou haſt
appointed for our vſe: and ſo increaſe
the ſame, that we may enioy the fruits
thereof, with ſufficiencie for our ne-
ceſſities, in time conuenient. And
vouchſafe to giue vs grace, to fall
downe vpon the knees of our hearts
with vnfained repentance of our ſins,
that we may obtaine, at thy mercifull
hands, pardon for our offences, negli-
gences and ignorance; and vouchſafe
to indue vs with thy holy ſpirit,
that wee may goe forward in daily a-
mendment of our liues, and governe
the ſame according to thy will, vnto
our liues end. Amen.

O Lord increaſe our faith.

¶ A praier for the true obseruation
of the Commandements of
the Lord.

*Pray that thou maiest fulfill the will,
Of him whose hand defends thee still;
And those precepts forget thou not,
Which Moses for thy safety wrote.*



Blessed is the man (as saith *Dauid*) that delighteth in the law of the Lord, & meditateth therein day and night: he shall be blessed in his goods, in all that he taketh in hand, at his going out and comming in, and in all things. But contrariwise, hee that declineth from his commandements, and neglecteth them, shall bee accursed in all his waies, and nothing shall prosper with him: although for a time it flourish in shew, the end of the same will be euill. And therefore *Dauid* in his praiers (considering his owne infirmitie) besought the Lord to instruct him in his commandements, saying; Make me O God to vnderstand thy lawes, & I will meditate vpon all thy wondrous works: yea
his

his delight was in the commandements of God. And *Salomon* saith, That hee that turneth away his eares from hearing the law, his praier shalbe abhominable. For it is the will of God, that we should keepe his commandements. Pray therefore that God will stirre vp in you an vnfained zeale in all your doings and enterprises to obserue the law of the Lord; which none, without the especiall helpe of the spirit of God, can doe: pray therefore for the aide of the holy Ghost, to doe the will of God. But wee may not thinke, that wee can performe the law of God so soundly, as nothing shalbe found amisse in our doings, though we be neuer so precise; for then we deceiue our selues. For we are all sinners; and therefore what we want in performance of the will of God, Christ is ready with his merits to answer for vs. Yet may wee not be therefore dissolute, and carelesse, but studious in the commandements of God: and for that to performe them to the vttermost we be vnable, we must craue Gods assistance to doe it as far forth as possibly wee may.

The

The praier.



O almighty Iehouah, God
of heauen and earth, who
hast promised thy selfe euen
from the beginning, to bee
our Lord and our God, our shield, and
our forresse, our buckler & defence, our
castle and refuge: who hast brought vs
with a mighty and strong hand, with
an outstretched arme, out of the land
wherein we were strangers, wherein
we liued in bondage, vnder the yoke
and tyrānie of antichrist & satan, into
the land that floweth with the milke &
hony of true religion, wherewith thou
feedest the soules of the faithfull ones,
to their vnspeakable comfort: Grant
that as through thy mere mercie and
loue thou vouchsafest to bring vs in=
to this world, and to frame vs to thine
owne image and likenesse, so we may
account thee as our onely God, wor=
shipping none other besides thee, ma=
king to our selues none image of any
likenesse, either of things aboue, or
things beneath, nor to seeke helpe at
the hands of any (as a God) beside
thee: who, as by thy mightie power
thou broughtest the children of Isrāell
out

out of Ægypt, by the handes of Moses and Aaron, where they were in bondage, where they were continuallie oppressed with sundry kindes of vexations both of bodie and minde: So thou hast vouchsafed to bring vs, and to deliuer vs from a greater bondage, seruitude and slauerie, euen from the power of Sathan, vnder whose tyrannie we rested, and now escaped not by any other policie, strength or power, but by the bloudshedding of thine onely Sonne Iesus Christ, who tooke vpon him the death of the crosse for our sakes, to bring vs from darknesse (wherein wee walked according to the will of the flesh) vnto the true knowledge of thee againe; and to redeeme vs out of the bondage of sinne into the land of righteousnesse; from blind ignorance to the bright shining day starre of thy heauenly will, who art not only a most louing and gentle father, but also a most sharpe punisher, and reuenger: who art not only desirous that wee should come vnto thee, but art also most zealous ouer vs, lest wee should seeke or follow any other Gods besides thee. Psea in all our afflictions and troubles, thou wilt that we seeke only vnto thee, and
being

beeing relieued, to attribute the onely
meane thereof vnto thy selfe; whereby
thou hast promised to be mercifull vn=
to thousands that loue thee, feare thee
seek thee, and truly take hold of thee,
as their only God: and againe, threat=
nest vengeance vpon the third & fourth
generation of them that hate thee,
and follow strange Gods, neglecting
thy commandments. O sweet God,
bouchsafe that wee neuer put our
feete toward any strange Gods, ap=
peare their help neuer so likely or plen=
tifull; but that it may both now and
euer, continue in our hearts, to con=
fesse both in worde and conuersation,
that there is none other God beside
thee, who art a most gracious and lo=
uing father. Haue mercy vpon vs, O
Lord, haue mercy vpon vs, & so bouch=
safe to direct vs in all our doings, co=
gitations, and worde, as we may al=
waies and in all things, fulfill thy
will, without taking thy holy and most
glorious name in vaine, by blasphe=
mous speeches, dishonouring the same.
keepe vs most louing father, not on=
lie from the most detestable sin of per=
iurie, whereby thy holie name is of=
ten defaced & as it were troden vnder
foot, as in making it the author of ab=
homi,

hominable falſhoods and lies : but from all frivolous and vaine oathes, which (to the great grieve of thy children, and diſhonour of thy name) are moſt vncomely in the mouths of ſuch as vnreuerently and raſhly vſe it, euen in common ſpeeches, without any urgent cauſe : whereby they fall into the moſt hainous ſinne of taking thy moſt glorious name in vaine . **O** **L** **O** **R** **D** forgive vs , and grant that we may vſe ſuch a reuerent manner, and godly order, in triall of matters in controuerſie, as we may be alwaies true hallowers , and not abuſers of thy name therein. And foꝛasmuch as thou within ſixe daies didſt finiſh all things in the beginning, and in the ſeuenth day didſt reſt from the ſame labour, commanding vs to obſerue the ſanctification of the ſame foꝛ euer, and to reſt from all labours , trauels, and worldly buſineſſe ; and not onely our ſelues , but all other whom thou haſt committed to our charge, as ſeruants, Oxen, Aſſes, and ſuch like: Grant that we may not onely lay aſide all worldly cares and buſineſſe on the Sabbath day , reſting our wearied members ; but may in all things, ſanctifie and keep it holy, with
godly

godly exercises, diuine praiers, and
heauenly meditations, with carefull
and diligent regard to the auoiding
of al wanton pastimes, foolish and vn=
comely exercises, and vnlawfull prac=
tises, whereby oftentimes, the affec=
tion being moued to impatience, pou=
reth forth choller, to the dishonouring
of thee. Let our conuersation be alto=
gether modest, mortifying our owne
desires, wholly applying our selues, not
onely on the Sabbath day, but all the
weeke, yea all our whole life, to the
seruice of thee, to the honouring and
glorifying of thy name, to the benefite
of our soules, profit of our neighbours,
and due reuerence to our Parents,
whome thou hast commanded vs to
honour, loue and obey, as the instru=
ments of our beginning, thou beeing
the workman. Grant Lord, that
wee truely and vnfainedly reuerence
them as thou wilt we should, that
we may long continue vpon the earth,
not in number of careles, and disobe=
dient children, in whome resteth no
thankfulnesse for so great benefites
had and receiued at the hand of their
parents, from whome thou hast said
thou wilt withhold thy blessings, and
altogether deprive them of their li=
berty,

bertie of liuing. But graunt that wee may so order our selues by thy grace, both to them and other our superiours, that we may receiue at thy hands many good gifts, and length of daies here according to thy promise in Christ.

Let it likewise please thee, O Lord, for to continue thy blessings in & vpon vs, that it may go well with vs all the daies of our liues. Take from vs, sweet Lord, all desire of reuenge, all rancour, malice, & hatred, lest the diuell (who readily stands to pricke vs forward to a desperate minde) procure vs to slay the innocēt. We beseech thee lord, let not at any time such euil imaginations enter into our hearts, lest wee (giuing our selues ouer thereunto) loose the raines of our naturall disposition, who is so inclined to wrath, that vnlesse the strength thereof be subdued, or the venemous sting thereof, pluckt out by vertue of thy holie spirit, it prouoke vs to waite opportunitie, to breake our malice with violence vpon such as by small occasions haue offended vs: yea and by little and little breake out into the flame of deadlie hatred, and to seeke to destroy the innocent.

O Lord forbid it, and keepe vs from
the

the most pernicious sinne of adulterie; which beeing so odious in thy sight, thou causedst to fall in one day for the same 23000. but indue vs with thine holy spirit, that wee may keepe our bodie cleane and vndefiled members of thee; & indued with perfect charitie, may abandon all occasions that may procure vs to offend thee; retaining a godlie behaviour, which thou deerely lovest, and expell euill concupiscence, which thou most abhorrest.

Oh merciful God, vouchsafe to keepe vs from taking any thing by indirect meanes from any man whom we ought to loue as our selues. The desire wherof, good Lord, proceedeth often by scarcitie and want; by pouerty and neede; which indeede thou art able and willing to relieue, without any such vnlawful meanes. And therefore, I beseech thee to grant vs a sufficient and necessarie portion; or else constancie and vnfained hope in thee, to be relieved in thy good time, and vtterly to detest the horrible sinne of stealing: for thou hast promised neither to faile vs, nor forsake vs, calling faithfully vpon thee in time of our necessity. And as we ought to be ware of taking any thing from others by stealth: So likewise vouchsafe
(when

(When any occaſion ſerueth, or matter forceth, to beare witneſſe of the truth in any controuerſie) to grant vs heedful mindeſ, to depole and teſtifie that which is truth, according to our knowledge, without any reſpect either of abilitie, friendſhip, or fauor of the one, or the enuy, malice, or po- uerty of the other. And graunt that we raiſe no falſe accusation or flaunder vpon any man; conſidering that the ſauie fault wherof we wrongfully accuſe another, ſhall bee imputed great vnto our ſelues: but that wee may keepe our mouths from ſpeaking any thing hurtfull vnto others; and ſhem our ſelues helpfull, both in word and deed: and like good men muſe and meditate aforehand, what we ought to ſpeake; not letting the bridle of our lips looſe, to babble out that which firſt cometh into our mindeſ; and that we may content our ſelues with our eſtates, whatſeuer thou ſendeſt, without an vngodlie deſire of any thing that belongeth vnto our neighbours. And grant vs by thine eſpecial grace, euermore truelie to obſerue, and faithfully to fulfill all the moſt godly commandements, in the name, and for the ſake of thy Son
Jeſus

Jesus Christ. In whose name, as well for grace to keepe thy lawes, as also for all necessities for body and soule, I hartly beseech thee by that forme of praier, which hee hath set downe unto vs in these worde:

Our Father which art in heauen, hal-
lowed bee thy name, thy kingdome
come, thy will be done, in earth as it is
in heauen. Giue vs this day our daily
bread, and forgiue vs our trespasses, as
we forgiue them that trespass against
vs, and lead vs not into temptaton, but
deliuer vs from euill, Amen.

O Lord increase our faith.

A short praier, to fulfill the Com-
mandements.



Prasimuch, oh God
of all wisdome and
mercy, as thou for
our direction and
good liuing, hast (by
the hands of thy
Prophet) set downe
& prescribed unto vs, godly instituti-
ons for vs to follow, promising to blesse
them that keepe the same, & to punish
the breakers thereof, I most humbly
pray

pray thee to vouchsafe vs not only diligent care & daylie indeauour, but especiall grace to fulfill al thy lawes according to thy blessed wil in all things through Iesus Christ, Amen.

O Lord increase our faith.

A Praier for the true ordering of worldly riches, very necessary for such as God hath indued with the wealth of this world.

*Euen as thy wealte increaseth, so
Pray that thou maist it well bestow :
For they that haue their wealth at will,
Are plagued worst (using it ill.)*




Vr Lord and Sauour Iesus Christ, the fountaine of all liberty, giueth an hundreth sold in this life, and life euerlasting in the world to come, to all such as for his sake shall forsake all worldly goods vnsainedly, to followe him ; commanding vs to bee ready to giue and glad to distribute to the necessity of others, and that not vaine-gloriously. For hee saith in the seuenth of

Mat-

Matthew, that the left hand should not know what the right hand giueth. But giue, & it shall be giuen thee: and minister vnto the holy ones of God, and it shall be rewarded thee. Break thy bread vnto the hungry, giue drinke vnto the thirstie, &c. And take heede, that when thou giuest, it bee for Gods sake, who hath giuen thee store; to the end that thou shouldest extend thy liberality, to the releefe of the necessity of his saints, neither grudgingly nor by compulsion, nor for praise or vaine glory; but, with modestie & zeale, concealing thy good deeds; & thy heavenly father shall reward thee openly. Couet not to be rich, lest thou fall into temptations, and into many foolish & noysome lustes, which drown men in perdition & destruction. For the desire of money is the roote of all euill, causing men to fall from faith, and to pearce themselves with manie sorrowes. Therefore while wee haue time, let vs doe good to all men, and chiefly to those that are of the household of faith. Bee doers of the word, and not hearers onely, deceiuing your selues. Trust not in vncertaine riches, but in the liuing God: whose hands preserue the poore as well as the rich not respecting the person of the one,
more

more than of the other: hee regardeth and carefully prouideth for the needie and thoſe that are in neceſſity that truſt faithfully in him, and ſenderth the rich empty awaie at the laſt. Therefore to doe good and to diſtribute, forget not: For with ſuch ſacrifices GOD is pleaſed.

The Praier.

 O bountifull God, and moſt mercifull father, I thanke thee, for that, although I came into the worlde naked, bringing with me not ſo much as one ragge to couer this ſillie and weake body of mine, wanting ſuſtenance and foode (without the which, ſweet Lord,) life cannot indure: I haue receiued the ſame at thy mercifull hand, and that moſt largely: the one to couer and keepe my naked members from ſhame, from parching heate in the Summer, and extreame cold in the winter, and the other to feede and nourish me, inſomuch as I haue by neither of theſe extremities fainted or decayed to this date. I haue not continued in nakedneſſe, wherein I was borne, but in warme and neceſſary cloathing; not in hunger, but

in fulnesse not in scarcitie ; but in abundance , and sufficiency of all things ; not in want, but in wealth ; not in labour, but in ease ; not among the lowest, but with the highest: which blessings of thine, Oh Lord, I confesse were not gotten by mine owne industry and paines, not by mine owne policy or wisdom, nor bestowed on mee for mine owne sake or deserts, who am borne to sinne, but were sent from thee as thine owne free blessings farre passing the capacitie of man to comprehend, by labour to get, or pollicie to purchase ; but onely by thy blessed prouidence, setting thy helpfull hand vnto the godly industry of such, as by their vocation and iust trauell, shall endeavour to gather the same which is thine onely and bountifull gift : as also where thou giuest and blestest thy children with the inheritance of their parents is thine vnspcakable blessing. And therefore grant, sweet Lord, that as thou hast freely bestowed these thy gifts vpon me without any deserts of mine, so grant that I may duly consider the mutabilitie, the slipperie hold, and vnconstancie thereof, and with such feare and reuerence vse
I them

them as the feare of alteration doe not load and encomber my mind with such vngodly cares, as diue worlblings seldome to rest, without some doubt and perturbation of minde, breeding within them diuers great inconueni- ences, as haughtinesse of minde, con- temning others of inferiour conditions, with a grudging disdaine of them in respect of themselves, puffing vp their hearts with arrogance, vaine gloze, excesse, gluttony; and finally leading them into all kinds of vices; making, them euen to forget themselves and thee, being led by the indirect rule of their owne proper nature which is al- together contrary to thy will. But for- asmuch as these our worldly riches do tend either to the winning or losing of thy fauour and loue, and thy loue is the end of our happinesse, grant vnto me and almen thy grace and assistance in bestowing, ordering, and occupying these terrestriall things, that neither the loue of worldly commendation, nor praise of men make mee prodigall in spending them, nor couetousnesse drake mee to hoord and lay them vp to canker and rust, and where it may bee taken with theeues,
but

but as I haue plenty, so I may bee liberall, distributing according to the proportion thereof, vnto the necessitie of others, as the cause of their need, and mine ability shall require. And as it pleaseth thee to increase our store so make vs more and more thankefull, and more ready to giue, enduing vs with the more humility, gentlenesse, and pittie that wee may stretch forth our hands with glad heart, to helpe the helpleffe, to feede the hungry, to cloath the naked, to comfort the comfortlesse, that these thy bountifull gifts bee not bestowed vpon vs in vaine. That wee bee in no case like the rich man, spoken of in the holy Gospell, turning our eyes from the begging cries of poore Lazarus; but may willingly impart such things both of our table and store, as it hath pleased thee to bestow on vs vnto the necessity of the poore: take from vs all hardnesse of heart, and extreame dealing towards such, as by any light offence haue displeased vs: considering that we are our selues, as the lowest and meanest, and weakest; & not to disdain the simplest, alwaies waighing our beginning, and our

preſent eſtate, how it may pleaſe thee to alter it : and what may befall vnto vs befoze, or in the end, as alſo to bee mindfull of ſuch as are of lower eſtate and calling, yea of the worſt and pooreſt, and do for them the beſt we may, and as occaſion ſhall require, without ouercharging any, that for their reliefe ſeeke any thing at our hands, that in the end may bee found good and faithfull ſtewards of that Talent, which thou haſt put vs in truſt withall heere.

Oh Lord make mee willing to forgive them that offend mee, acknowledging my ſelfe a thouſand waies more offence vnto thy Maieſtie. Pardon me, Oh GOD of thy mercy, and giue me grace to amend mine euill and corrupt life, and let mee not by miſpending and abuſing thy gifts heere, make forfeiture of ſo precious a dwelling place, as thou through the bloodſhedding of thy Sonne Ieſus Chriſt, haſt bought for all ſuch as ſhew themſelues faithfull ſtewards of thy talents heere. Make mee to conſider (good Lord) the vanities of this wretched world, and giue mee thy grace daily to contemplat, and in faith to behold the faireneſſe, beauty,
and

and certainty of thine heauenly king=
dome: that I may daily growe in ha=
tred and contempt of this vale of mise=
ry, and the vaine pleasures thereof, and
bee ready at thy fatherly call, to come
vnto thee, willingly bearing the bur=
then which the world continually
chargerh me withall.

Oh Almighty and mercifull GOD
giuer of all good thinges, and the ta=
ker of them away againe at thy good
pleasure, make me in prosperitie al=
waies thankfull: and if thou vffit me
with pouerty, endue mee with perfect
patience, that the delight of the one,
lull me not asleep in the cradle of secu=
ritie, nor the heauinesse and griefe of
the other waken me with the daunge=
rous darts of Despaire. Strengthen,
good Lord, for thy Son Iesus Christs
sake, and helpe mee in this my great
account which I haue to yee at my
last and finall Audit, and which I am
to make before thee, the high steward
of my soule, when, and where there
shall be nothing left vndischarged, but
shall be forced to account receipts and
actions, which I little think on now,
and proued euen then to bee parcel of
that whercof thou madest me steward
heere.

Grant therefore, gracious Lord, that I may not beſtow my talent only to mine owne vſe and behoefe, but to the furtherance & help of them that ſtand in need thereof. That in the end thou maiſt with this comfortable ſaying receiue me: Oh thou faithfull ſeruant, ſeeing thou haſt been faithfull ouer a little, I will make thee ſteward ouer a great deale: euen partaker of that place which thy Sonne hath purchaſed. In hope whereof, I doe wholly yeeld and commend my ſelfe, and all that I haue vnto thy hand, praying thee to direct me by thy grace and wiſdome, to the beſtowing it according to thy will, in the name of thy Sonne Ieſus Chriſt, to whom with thee & the holy Ghoſt, bee continuall laud and praiſe, for euer and euer. Amen.

O Lord increaſe our faith.

A ſhort praier, to vſe wealth
as we ought.



God almighty, the giuer of all good things, the onely ſtay of mankind, their guide and comfort; give grace vnto mee thy ſeruant, that as thou haſt bleſſed my ſtore, & increaſed my wealth
in

inſomuch as I haue not onely that which may ſufficemine owne neceſſarie want, but haue alſo ſufficient to relieue others in need: driue from my heart any naturall deſire of more, and giue me a will to diſtribute, and according to the abundance of my wealth, to feed the hungry, to cloath the naked & do all things elſe which thou requieſt of them on whom thou beſtoweſt thy bleſſings, to the furtherance of godlineſſe; and not to liue to my ſelfe, & for my ſelfe onely, but to the help of al that want my furtherance, that laying vp a good foundation, in the end I may leaue the world willingly, and purcaſe through Ieſus Chriſt, thy kingdome eternally: which for his ſake grant vs ſweet God, Amen.

O Lord increaſe our faith.

A praier to be ſaid of a woman with child.

*As Eue thy Grandame cauſd thy thrall:
Pray to the Lord, eaſe it he ſhall,
For as by Eue thy thraldome came,
Chriſt Ieſus ſince did eaſe the ſame.*

Pray that GOD may mittigate the paines of your trauell, which by reaſon of the tranſgreſſion of your grandmother

mother *Ene.* GOD hath pronounced to be great, ſaying vnto you all: In ſorrow you ſhall bring forth your children. And you daily ſee that the extremities thereof do often end the daies of many: who before the houre of their trauaile were heathfull and ſtrong: wherefore I thinke it a part of great wiſdome to prepare and addreſſe your ſelues againſt that houre, as againſt the time of death: for without the mercifull help & fauour of almighty God; you cannot eſcape death. But God is both mighty & merciful, he can & will deliuer you luckely if you ſerue him truly: wherfore I wiſh that as many as are in that caſe, doe betake them humbly on their knees vnto Gods will in hearty praier for his aid, without whoſe outſtretched arme, no Womans help can be auailable in that behalfe: pray therefore, pray that God of his tender mercy will vouchſafe you an houre, wherein you may happily bee deliuered, and be made ioyfull mothers: God is the beſt midwife. the beſt nurse, and the moſt comfortable guide of all them that depend vpon him in their trauaile.

The

¶ The praier.

O mercifull God, and omnipotent father, and creator of al things, who in the beginning hadst placed mankind in most vnspeakable happines, where they shouldhaue continued, had not our first parents broken thy precept and will, whereby they procured thy heauy indignation against themselues & their posterity for euer, so that the earth for their sakes was accursed, denying things necessary for their vse, without their great labour, industry, pains, and sweat of body. And vnto vs the daughters of Eue, for her transgression, thou hast adiudged most grieuous paines & torments of body in the trauel of childbirth, saying, That in sorrow & great paines we should bring forth our fruit: a heauy sentence thou knowest it is (oh Lord) & we feele it to take sharp effect in vs. But sweet Lord, forasmuch as thou art mighty, and bringest all things to passe, according to the good pleasure, and shewest thy selfe in nothing more omnipotent, then in the conceiuing, forming, & bringing mankind into this world, which (although it were in the beginning ordained

As

most


moſt eaſie) yet by the ſubtilty of our
 continual enemy ſathan, in cauſing our
 firſt Parents to tranſgreſſe the com=
 mandement, & to break the will by ta=
 ſting the forbidden fruit, it is now moſt
 painfull grievous, and perilous : in ſo=
 much (O ſweet Lord) as without
 thine eſpeciall grace, fauour & mercie
 it is altogether impoſſible for vs, a
 weak ſex, frail women, to beare &
 abide the ſame: our imperfection & fee=
 bleneſſe is ſuch, as of our ſelues wee
 are not able to endure the leaſt of
 all the pangues and ſorowes that doe
 accompany this kind of trauell. Where=
 fore (ſweet Lord) my humble and
 hearty deſire vnto thy Maieſty is, for
 Jeſus Chriſts ſake, that thou wouldſt
 vouchſafe to extend vnto mee, and to
 all women in this my like caſe, thy
 mercie and louing fauour to miti=
 gate the pangues thereof, that wee
 may be able patiently to endure & con=
 tinue the pangs of our trauaile at the
 houre appointed And make that eaſie
 and light vnto vs, which our deſerts
 haue made burdensome & heauy; make
 that ſweet, which our owne deſerts
 hath made ſower, that the burthen
 wherewith I am now loaden may gra=
 ciously be deliuered frō my weak body.

Send

Send vs all (good Lord) happy deliuerance, that we may bee made ioyfull mothers. And vouchsafe vnto mee and to all that haue conceiued, and bee with child, strength to bring forth that which thine omnipotency hath so wonderfully wrought in vs. Wee present with vs, in our troubles, oh Lord, help vs most merciful God, & mightely deliuer vs, let thy power, might and loue be no lesse manifest in the deliuerie, then in the forming of thy creature, that being through thy goodnes made glad & ioyfull mothers, wee may obtaine our perfect strength againe, & liue to praise and please thee for euermore. Amen.

O Lord increase our faith.

A short and most necessary praier,
alwaies to be said of one
with child.

 Lord, whose goodnes we haue offended, and deserued infinite plagues, looke vpon mee and pardon mee, laie aside thy iustice, and shew thy mercie; let mee enioy the benefit of thy helping hand, and not feeble the waight of thy heauy hand. fauourably lighten me of this heauy burthen: in thy
good

good and gracious time, & in the houre
and instance of my deliuey, bee present
with me (Lord) and tender my safety,
thzough Iesus Christ.

O Lord increase our faith.

A thanksgiuing to God after the deliue-
ry, to be said of the women that
are present.

*As God hath now deliuered thee,
So well thy praise deserueth he:
For if he had not stood thy friend,
Those pangs had brought thee to thine end.*

¶ Or as much as it hath pleased Al-
mighty God of his great good-
nesse to giue thee good deliue-
rance, and to rid thee from the great
paines and perill wherewith thou wert
euen now afflicted, fall down humbly, &
prostrate thy selfe in heart with the rest
that are present, giuing no lesse vnfeined
thanks vnto his omnipotent maiesty, for
his holy help in sauing thee, than thou
diddest or oughtest to pray for his aid, &
happily to deliuer thee: and let not the
ioy or glad tydings of a sonne, or daugh-
ter born into the world, or the departure
of them so much possesse thy heart with
ioy or heauines, but that it may bee al-
waies ready to giue praise to God for thy
safe deliuey. Learn of Hannab, who be-
ing

ing deliuered of a Sonne, gaue hearty thanks to God. And think not that (the extreame plunges of the very birth being past) thou art presently acquitted of all dangers; for the weaknes, frailty, and rawnes of your health, is many daies after, great. And therefore whatsoeuer thou be (tendring thine owne safety) praise God continually, praying for strength, & hee will giue it thee; for vnthankfulness is a meane to purchase (in steed of Gods fauour) his indignation to punish thee anew: praise the Lord with thanks, it is a sacrifice acceptable vnto him. And think not thy selfe discharged of great cause to thanke him, by whose meanes thou hast thus prosperously conceiued, and happily beene deliuered.

¶ The Praier.



D Almighty and mercifull God, the onely aid, stay and comfort of al those that trust in thee, the principall helpe of them that feare thee; wee giue thee most humble, hearty, and vnfained thanks, for that thou hast vouchsafed to deliuer this woman **M.** thy seru-
uant from the great paines and trauell of childbirth, which are so great, so greuous and so dangerous, that e-
uen

uen by thine own words they are ſaid to be moſt greivous. In ſomuch (ſweet lord) as whenſoeuer thou ſetteſt forth in thine holy ſcripture any great paine or danger, thou reſembleſt it alwaies to a womans paine in trauaile.

Therefore wee confeſſe and acknowledge that we in behalfe of this our ſiſter, are ſo much the more bound vnto thee, ſo farre extending thy furtheraunce and help to her deliuey from ſuch extremity and anguiſh, wee fall downe euen vpon the knees of our hearts, with vnfained thanks for this moſt mercifull worke of thine, humbly beſeeching thee moſt louing and mercifull God (as thou knoweſt) that although ſhee be deliuered of this heauy burden, yet great pains and dangers continue, which without thy moſt ſweet mitigation therof, will driue her to further griefe and ſorrow, euen to death. Wee humbly beſeech thee therefore to conſider of her eſtate, and of thy goodneſſe vouchſafe to mitigate and aſſwage the ſame, that ſhe may be able to beare it with perfect patience, and continue all thanks for her happy deliuerance.

(a) And

(a) And forasmuch (Sweet Lord) as the tendernesse & misery of mā^r kinde is such

(a) Omit the rest, if the childe bee departed, saying the Lords praier, and the rest at the end thereof.

that they cānot of long tūne after their birth, attaine to any meane to helpe themselves, but wanting the diligent aide and attendance of the mother and nurse they soone perish, w^hice beseech thee to strengthen this little infant, & tender babe, now come into this vale of misery, & if it bee thy good pleasure to bouchsaie it life, and longer abiding heere, grant it ablenesse, & strength to receiue such foode and nourishment, as thy prouidence hath assigned for such little infants and sucklings, and so increase within the paps of the mother or nurse, such nutriture as may bee sufficient for the maintenance of the life and health thereof, working with such effect within the bowels of y^e tender infant, as it may thereby grow more and more to the state of man, according to thy good pleasure; & strengthen both the mother and the infant, that they may both grow to such perfect health and ablenes, as y^e one maie giue, the other take, sufficient sustenance

nance for the preſeruation of life, and increaſe of ſtrength, through the mighty power and working.

For which (ſweet Lord) and for all things elſe, neceſſary for them, and for all other in their like caſe, we pray vn. to thee as thy Son Jeſus Chriſt hath taught vs ſaying.

Our Father which art in Heauen, hallowed be thy name, thy kingdome come, thy will be done in earth as it is in heauen. Giue vs this day our dayly bread, and forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs, and lead vs not into temptation, but deliver vs from euill. Amen.

Oh Lord receiue this woman thy ſeruant, and euermore mightily defend her Oh Lord bleſſe this little babe, and receiue it into the number of thy children Oh Lord giue it euermore to the full obtaining of thy fauour and mercy, and to the perfect fulfilling of thy will all his daies; Amen. To thee be all praife for euermore. Amen.

O Lord increaſe our faith.

A praier for wiſdome.

*As worldly wiſdome ſeeketh nought,
In time of need auailing ought;*

So beauenly wisdomeworketh still,
The things that please Gods beauenly will.

Wisdome(as saith Saint *Augu-
stine*) is the knowledge how
to chule things that are good,
and to auoide those thinges
that are euill. And *Aristotle* defineth it
to bee a vertue of the mind, whereby
those graces are obtained, which tend
to the felicity of this life, and the life to
come. *Thomas Aquinas* saith, that wise-
dome is the meane whereby wee are re-
conciled vnto God. And the Prophet
Jeremie saith in his seuenteen chapter,
that euery man is a beast by his owne
knowledge. But the wisdomedome that is
from aboue, is pure, peaceable, gentle,
easie to be intreated, full of mercie and
good fruites, without iudging and dissi-
mulation. It is a iewell vnpeakable:
more precious than gold: a more ex-
cellent thing than ir, no man can attain
vnto, For what more excellent thing can
we craue at the hands of God, than that
whereby we may doe that onely which
is good, and such as tend to eternall
felicity, and which reconcile vs to God
our maker through Christ our redeemer
and Sauour? the beginning whereof is
the feare of the Lord, whose loue
to-

towards vs is ſo great, that hee willeth him that wanteth it to aſke it at his hands and he will giue the ſame moſt abundantly [aſking it in faith) as hee gaue vnto *Salomon*, ſo plentifully and in ſuch ſort, as they came from the furtheſt parts of the world to heare the ſame: & becauſe that God wil be known to be the author of it, he often withholdeth it from the wiſe and mighty of the world, and giueth the ſame to the ſimple and poore in the ſight of men. Let vs pray therfore that we may obtain it, it is better than gold or precious ſtones, & more ſweeter than hony or the hony comb, without which mans wiſdome is fooliſhnes, his abundance ſcarceneth, his ſtrength weaknes, his glory ſhall be turned into ſhame.

The Praier.

O almighty and euerliuing God, whole gift it is that babes, ſucklings and men of baſe degree, haue the knowledge and vnderſtanding of thy will, and men of profound learning, deepe ſtudy, and worldly experience often want the ſame It is thou which expelleſt darkneſſe, and giveth light, which takeſt away ignorance, & planteth knowledge and wiſdome, denying
the

the same to none that vnfaignedly aske
it at thy hands, without the which no-
thing can be obtained, which good is,
nothing auoided which is euill, no-
thing continue safe, be it neuer so dure-
able, nor any enterprise either rightly
begun, or happily ended. And that did
Salomon very well consider, (hauing
promise at thy handes, that whatso-
uer hee asked, hee should obtaine) and
therefore aboue all thinges, aboue
wealth or riches, worldly praise, re-
nowme or glorie, beauty or strength, yea
aboue possessions or kingdomes he one-
ly requested wisdom which thou so
abundantly bestowedst on him,
that they repaired and came from far
to heare the same, which is none other
thing (sweet Lord) but the knowledge
of thy diuine will and heauenly my-
steries: it is the knowledge how
to chuse the good, and auoid the euill;
it proceedeth only from thee, and with
thee it hath bene from the begin-
ning: touchsale to send it downe
from heauen, where it attendeth a-
bout thy seat, and replenish my heart
with the knowledge thereof. Giue me
a new heart, and a right spirit, for
mans vnderstanding faileth in manie
thinges, but the wisdom instruct-
eth

eth the ſimple, and maketh the tongues
of infants eloquent, directing the
ſteppes of the blinde, and reforming
the paths of the ſimple wherefore, Oh
Lord, I moſt humbly beſeech thee to
eſtabliſh the ſame in my ſpirit, and
write thy lawes in my heart, that I
walke not in the way of errour, but
may abſtaine from ſinne, cleaue vnto
righteouſneſſe, and walke in innocen-
cy all the daies of my life. Oh ſweet
Lord, graunt me this thine eſpeciall
gift of heauenly wiſdome, that I may
perfectly know what thy diuine will
and pleaſure is, that I may alwaies
direct my waies by the rule thereof, lo-
uing thee in all things, and aboue all
things, continuing moſt thankfull for
all thy fatherly benefits beſtowed and
conferred vpon mee and that proſperi-
ty overcome me not, nor in aduerſitie
I bee fooliſhly moued to ſeek remedy
or reliefe elſewhere, but at thy handes
onely, who art my God and my Sau-
our, and who haſt promiſed to giue wiſ-
dome to all them that faithfully aſke
it.

Oh Lord heare my prayer, and let
my crie come vnto thee. Giue me per-
fect wiſdome, whereby I may trulie
diſcerne the difference betwene thy
heauenlie

heavenly revelations (which is wise=
dome from aboue) and vaine cogita=
tions of worldly wits , considering
that the one, in all things , as well in
aduersitie as prosperitie, in sickness as
in health, in anguish of minde, trou=
ble or grieve of body, as in wretched=
state and pleasure , continuing most
constant, stable, patient, and firme,
with due consideration , that it can=
not bee but good, whatsoeuer thou suf=
ferest to light vpon vs : Forasmuch
as contrariwise (Sweet Lord) the o=
ther seeketh with more diligence to a=
void afflictions, troubles, and worldly
calamities, the crosse (Sweet Lord)
which thou laiest vpon thy children,
than wisely to auoid thy heauy dis=
pleasure , and that by worldly deu=
ised meanes , as by riches , friendship,
pollicie and strength : with this de=
ceiueable and fond conceit , that For=
tune , where shee fauours , there is
plenty and peace , but where shee
f. owne , shee is continuall want and
trouble.

But, my most Sweet Lord and hea=
uenly comforter , grant that it may
be farre from my heart, to thinke that
any thing cometh to passe other=
wise , than by thy Almighty proui=
dence

dence who willett nothing, nor doest
any thing but what is most expedient
and necessary for the vse of the bodies
and soules of thy seruants, which wee
cannot rightly conceiue, without
this especiall gift of thine, wherewith
for thy sonne Iesus Christs sake,
endue vs; that wee be not led by fond
conceit, or deceiue our selues with
worldly experience, but gouerning
our liues according vnto thy will,
measuring all our actions, words,
and thoughts by the right rule of
knowledge, and waighing them in
the ballance of perfect wisdom, in the
end we may be found in the number
of those discreet Virgins, who had
their Lampes continually ready, and
not in the number of those, that were
taken vnprovidid; that the conning
of thy Sonne Iesus Christ, be not ter-
rible vnto vs, as to the loitering ser-
uant, for want either of the light of
a pure life, or gaines by our Talents,
but most acceptable and ioyfull, ha-
uing the lampe of loue, and the caudle
of a true faith continually butting
within the secret closet of our hearts:
that in the end we may haue free en-
trance with thee, into that most glo-
rious knigdome, which thy Sonne
Iesus

Jesus Christ hath purchased by his blood for all beleeuers.

O Lord increale our faith.

A short praier for wisdom.



As long as wee beare about vs this fragile body imprisoning the soule, I confesse O Lord, that our natures seeke by all meanes that which is contrary to the spirit, accounting that wisdom which is meere foolishnesse. Wherefore good Lord, vouchsafe to send downe that wisdom which waiteth about thy throne, and plant the same in our hearts, that measuring all our doings and deuises by the rule therof, we may alwaies do and intend that which liketh thee, and shun the contrary in all things, through Jesus Christ our only sauiour and redeemer. Amen.

O Lord increase our faith.

A most comfortable praier for such as are in any kind of trouble, distresse, or any tribulation.

Though thraldome thou do heere abide,
Be patient, God will soone prouide,
To ease thee, or to end thy daies:
Beare thou his crosse and giue him praise.

Like



Ike as the furnace trieth
 & seasoneth the Potters
 vessell, & as the fire pu-
 rifieth the siluer from
 the drossie; so doth ad-
 uersitie season and pu-
 rifie the hearts of Christians from drossie
 of security. For by crosses and many
 troubles, commeth patience, and by pa-
 tience hope through triall, and there-
 fore should we thinke it an exceeding
 ioy when troubles, assaults, and penury
 pricketh vs, according to the wil of God,
 whereby wee are stirred vp to commit
 our selues to Gods protection and will
 by well doing, manfully bearing all af-
 flictions, all extremities of this world,
 and keepe (as it were) secret the sor-
 rows which calamitie bringeth vnto vs,
 and that with patience, whereby we shal
 appeare happy men, & receiue a crowne
 of life which God our faithfull Creator
 hath promised to all those that beare
 this crosse with patience: for God who
 is faithfull shall not suffer vs to be tem-
 ped aboue our strength, but in the mid-
 dest of our temptations, shall make a
 way, whereby wee shall be able to beare
 whatsoeuer hee laieth vpon vs. And
 thinke not that want of reliefe in po-
 uerty; lacke of comfort in sicknes; vex-
 ation

ation of enemies, slanders, misreports, contempts, or any other kind of trouble either of body or mind, happeneth vnto thee by fortune (as it is, among such as haue not the feeling of the truth, commonly termed,) but by the prouidence of God, and that for thy good, if with wisdom thou weigh the same ; by patience accepting it as a fatherly louing correction, putting them in mind of thine offences, and inheritance or worldly vanities : and bee not dismayed, but turne from the wicked waies, cleauing and referring thy selfe by hartly praier vnto God (whose will it is, for thy better profit, that such things should light vpon thee) without irksome taking it ; or with greater desire to die, than had Saint *Paul* when he praied to bee loosed and to bee with Christ : although many in such extremities couer to be out of the world, and desperatly run into many evils. But stand thou fast, stand faithfully, & take patiently all crosses, all afflictions, all temptations and calamities heere, being a ready way to patience, and pray for the aide of almighty God, whose hand is alwaies ready to helpe such as are afflicted for his sake : hee will not suffer any greater affliction to fall vpon vs, then he thinketh fit for our comfort. For wee

must consider, that by many tribulations we must enter into the kingdom of heauen. And therefore let vs call vpon God in the day of trouble, and he will deliuer vs. The Lord heareth the cries of the righteous, and deliuereth them out of all their troubles. And although wee crie & bee not heard (I meane presently releued) let vs not take it heauily: it is for the best. Wherefore let vs accept it willingly, and make of necessity a vertu, which is, to take patiently that which of our selues we cannot auoid.

The Fraier.

MY God my God, vouchsafe to turne thy louing & fauourable countenance towards me the poore creature, whom for my sins thou hast brought low, and cast into contempt of the world, & mine enemies laugh and reioyce thereat, insomuch as I am become like an Owle in the desert, that the birds of the aire gaze and wonder at: my estate is altered, my store is turned into scarcity, & my wealth into want, my plenty into pouerty, & ioy into sorrow and sadnesse. Oh sweet Lord, my prosperitie is turned into aduersity, my friends haue forsaken me; and where they

they haue often promised to helpe me,
they do not only not performe the same,
but they disdaine my company, they
loath and abhorre my presence: I am
utterly refused of all mine acquaint-
tance, & they that were before, my fa-
miliars, are now my deadly foes, who
shake their heads at me, crying out and
saying, Where there, so would we haue
it, now God hath forsaken him: & such
like greenous torments am I forced to
beare at the hands of such as would
gladly eat me vp. But thou, sweet
Lord, seest how I am clapt vp in cares
how I am inuironed with a thousand
causes that procure intollerable griefe
both in body and minde, hauing no
refuge, no place of defence, no meane
to helpe my selfe, being so bewrap-
ped in calamity, that I cannot enioy
any perfect liberty either of body or
mind. But most sweet Lord, most
louing, and most fauourable, most a-
ble and most ready to helpe such as
come to thee loaden with distresse, loe
heere I lie loaden at the gate of thy
mercy, knocking for ease, humbly cra-
uing thy assistance, who hast willed
such as are heauy loaden to come vnto
thee. I come, I come sweet lord, as one
burdened wth griefe, wanting comfort, &

lacking reliefe Receiue mee and helpe me, ſhew thy louing countenance, and extend the helpe of thy holy arme, and I ſhall be ſafe: mercifully heare me after thy wonted goodnes, conſider my diſtreſſe, weigh mine afflictions, looke vpon my troubles, and ſend me aid, aſſoord me reliefe, and grant me thy comfort; ſo ſhall my ſorowes be turned againe into ioy, my pouerty ſhall be relieved with ſufficiency, and ſhall goe well with mee. For (ſweet Lord) although when I conſider mine eſtate, when I view my preſent miſery, and feel my want, I am ſtrickē with great ſorow in minde, & vexed with intolerable griefe: yet when I conſider the cauſe of my troubles, with due conſideration of thine intent therein, I cannot but comfortably reſolue my ſelfe.

For then doth inward comfort aſſwage the extremity of my griefe & ſorow: remembering that thou haſt ſaid that whom thou loueſt, thou puniſheſt but for a time, for his triall; whereby, being armed with patience, thou wilt come againe & viſit him in loue, & comfort him. And theſe my deſires I account (ſweet Lord) a ſweet medicine for my ſecurity, wherein I haue liued ouerlong a careleſſe wretch, but now I
feele

feele that I went astray in my prosperi-
ty, and thou hast called mee home by
this aduersitie. Wherefore I cannot
but giue thee thanks (sweet Lord) for
this thy fatherly correction, in altering
mine estate, for better triall of my pa-
tience ; that by patience I may take
hold of hope ; that so by hope of thy
goodnes, louing kindnesse, and fatherly
promises, which deceiuest no man that
vnfainedly depends on thee, I may en-
ioy a most comfortable renewing of my
happy estate againe, at thy good plea-
sure. I cast all my burden vpon thee,
as thou wilt all those that are hea-
uily loaden to doe ; refresh mee, most lo-
uing and mercifull God, refresh mee
with the timely showers of thy fauour
and loue ; that the ioy and gladnesse of
my heart may grow vp and cheake the
weeds of sorrow & anguish of mind. Oh
my surpassing comforter, leaue me not
deslitute of thy defence and patronage,
vouchsafe euermore to be present with
me in all my troubles, in my distresse
and want, that I faint not, but may
rather reioyce therein, knowing that a
crowne of life is laid vp in store for as
many as bear the yoke with patience.
Assist me (sweet lord) in all these vex-
ations and temptations of mine, that

I may patiently looke for thy good deliuerance, which although it come not as I wish, yet that, staying thy leisure, in thy good time I may be satisfied of my godly desire, which thou hast promised neuer to defraud vs of, nor suffer vs to part empty away.

There was neuer any confounded that trusted in thee, nor any forsaken that called on thy holy name. Thou raisest the simple out of the mire and dust: thou puttest downe the mighty from their high seat, and exaltest such as are meek & of a lowly mind. Make me therefore mecke and humble, patient, & content, & to accept what thou vouchsafest to lay vpon me for my trial; for this I know and acknowledge (sweet Lord) that though I be poore, thou giuest riches: though I be weak thou makest strong: although I bee blind and see not the successe of thy louing kindnesse, thou canst open the eyes of my vnderstanding by the experience of thy readines to releue mee in this my distresse and misery.

O Lord, mine aid is of thee, my comfort in thee, and all my ioy cometh from thee: Grant therefore (sweet Lord) that I think not the continuance of this my hard estate to bee long, or
bur=

burdensome vnto me: but may willingly accept the same, as most sweet, light and holisome for mee, and of a short tyme; alwaies referring to thy good pleasure, whether thou wilt raise mee vp, or keepe me low; whether thou wilt leaue me in this distresse, or releue me with the most comfortable view of thy blessings. Thou knowest what is most necessary and expedient for mee: and therefore doe with me what thou wilt; send me help when thou wilt, and as thou wilt. Loe, heere I lie at the gate of thy goodness and mercy, still looking for thy stretched out arme, to remoue that, which not of malice, but of loue thou hast laid vpon mee. Lord for thy merces sake, giue mee not ouer, leaue mee not altogether helplesse, take not thy fauour bitterly from mee. But as thou hast fatherly corrected mee, so bouchsafe louingly to embrace mee againe, sweet God for thy Soane Iesus Christs sake. Amen.

O Lord increase our faith.

A short praier to bee often said
in trouble.



When thou wilt O Lord
remoue this heauy bur
then from mee, renew
my comfort, & driue a-
way the cares of my
hart by the hand of thy
louing kindnes, whom by my sinne I
haue offended. Come againe vnto mee
(O Lord) in loue; shew me thy louing
countenance, take away these mise-
ries, which I haue deserued. And as
in loue thou punishest, to the end I
should conuert from sin: So Lord, I
(being sorry for my sins) hartly pray
thee to giue me grace and comfort a-
gain through the same thy loue, for
Iesus Christs sake. Amen.

O Lord increase our faith.

*A Praier to bee defended from ene-
mies.*

*If thou take God to be thy stay,
Thy foes shall not thy soule dismay:
But if elsewhere thou look for aid,
The simplest will make thee dismaid.*



Fit bee possible (as
much as in thee lieth)
haue peace with all
men and offend none
But if it fall out that y
world hate thee with-
out

our cause, take it grieuously : but if thou hast deserued it, be sory and seeke vnity and concord quickly lest suddenly thy aduersaries entrap thee in thy waies, and so discredit thee. The most iust men haue beene wrongfully accused and haue (guiltlesse) beene condemned in many and sundry things, as Christ himselfe (the patterne of all integrity, the Sauour of the world) was accused of drunkennesse, of working by the power of deuils, and such like, yet praied he for his enemies. So likewise pray for your enemies, and doe for them what lieth in thee: as to feed them when they be hungry, giuing them drinke when they bee thirsty, cloathing them and harbouring them. Blesse them that curse you, doe good to them that hate you, and pray for them that hurt you : so shall you haue recompence at the hands of God. And in any wise seeke not to reuenge, for it is the office of God. Serue him, and hee will blesse thee, and will saue thee out of their hands. *Saul* could not hurt *Dauid*, although he were his mortall enemy, in respect that *Dauid* put his trust in God. Reioyce not at thine enemies fall, neither be glad when hee decaierh ; but pray for his amendment: And God (as he hath promised) will be

thy rock and deliuerer, thy shield, and
 horne of thy saluation, and thy refuge
 from their cruelty. For fearing him,
 thine enemies shall feare thee: five shall
 chafe an hundred, and an hundred shall
 put too thousand to flight; for the Lord
 hath respect to them that loue him and
 keepe his couenant. Yea as the linoak
 vanisheth, so shall he drue them away:
 and as wax melteth at the fire; so wil he
 make thine enemies to perish at his pre-
 sence. Trust in him faithfully, and feare
 not the force, the tyranny, the malice,
 the enuy, the sinister practises and mis-
 cheuous policies of any man. Put thy
 trust in the Lord, and verely he shall de-
 fend thee.

The praier.

Kepe mee, O God, from the
 hands of such as goe about to
 doe me hurt, and undeserued-
 ly waite to take away my life;
 for many there bee that hate mee, seek
 my shame, my destruction, and ouer-
 throw; insonmuch as without thine
 assistance, thy protection & aid, I shall
 not escape their hands, I shall not a-
 void their tyranny: they will obtaine
 their

their desires, and accomplish their desires to my better vndoing. Lord, they are many more than I can number, that seek to doe me euill: yea, and some of them my neighbors, & familiars, & such as I nothing suspected; & not the least of them, but is of power & ablenes to destroy me, yea, as it were to eate me vp, vnlesse thou take part with me against their fury; but if thou be on my side, I care not who is against me: then shall I not feare what man can do vnto me. Why should I therefore fear such as now go about to hurt me, that indeauor to discredit me, and to ouerthrow my goings? They shall not preuaile; they shall not haue their desires accomplished which they intend against me. Oh Lord be on my side, and then will I not say in my heart, They are so many and so mighty, that I can not escape them; so politicke, that I cannot preuent them. My trust is in thee, and vnto thee I fly in al their assaults, who art a castle and fortresse so strong, that there is none (be he neuer so victorious) that can preuaile against the least that trusteth in thee, and resteth vnder the shadow of thy winges. Therefore Lord for thy Soune Iesus Christ

Chriſts ſake receiue mee, who come
vnto thee (as the ſtrength, of my being)
humbly beſeeching thee to looke vpon
my cauſe, to conſider my troubles, and
to weigh the ſorowes of my heart.
Liſt vp thy ſelf againſt the ſuriuſnes
of mine euemis; Drive back and con-
found mine aduerſaries thine owne
ſelf: fight thou againſt them, that fight
againſt mee. Turne their deuices and
wicked imaginations from me, either
to their amendinent, or to their owne
hinderance. Let the weapons, which
they liſt vp to hurt me withall, rather
perce theſe ſelves; and the malicious
words, which they bitter to my re-
proach and diſcredit, redound to their
owne ſhame. Let ſuch as ſeek to per-
ſecute mee without a cauſe, be diſcom-
fited and driven backward. Giue mee
patience to beare their cruelties, conſi-
dering that there was neuer any (no
not the moſt righteous) but haue been
ſubiect to the euill deuices, ſlandes-
rous words, and wicked practiſes
of the wicked, whoſe tongues were
full of guile, and the poiſon of Aſpes
vnder their lips; who were not aſha-
med to ſpeake moſt opprobriouſly of
thine owne ſelfe (ſweet Jeſus) who
waſt void of alloffence; yet ſlew they
thee

thee and thine Apostles. Wherefore I, who am a wretched sinner, and of no reputation, cannot but take these extreame dealings of mine enemies with a greater patience, with greater humility, and more hearty thanks, for accepting mee as worthy to bee of the number of such as the wicked do hate and grudge at. But most sweet and gracious Lord, as thou sufferest for a time such railing, backbitings, menacing words, euill opinions, and misconcepts so farre to preuaile against me, for the better inuring my fraile nature to beare greater burdens: So vouchsafe of thy mercy to preserve me from all such enuious hearts, and malicious tongues; and defend mee from all bloodthirstie men, and from the hands of such as goe about to hurt me, that although the arrowes of their wrath light on euery side of mee, I may not be dismayde, but so much the more encouraged to beare it by thine owne example: that in the end in steed of them it may please thee to choose out and appoint, (as fit familiars for mee) such as may be faithfull, godlie, vertuous, religious, louing and friendlie: that both in a godly feare of the one, and zealous loue of the other, I
may

may beare my selfe, by thy example and grace, so vpright in all my doings, as mine aduersaries take none aduantage against me; but seeing the sincerity of my life, and soundnesse of my conuersation, they may bee altogether ashamed, and not so much as to mutter any thing against mee, much lesse deuise any thing to hurt mee withall, or to ouerthrow my goings: and that the godly and such as are of the household of faith, may be glad and reioyce at my constancy, loue my company, desire my conference, frequent my familiarity, and cleaue faithfully vnto mee, and I vnsafely vnto them; that the vngodly, and such as haue the righteous may be ashamed of their euill dealings against mee.

O Lord strengthen my faith, and anne me with continuall hope in thee, whereby I may bee able to withstand all the cruelties of mine aduersaries, in such sort, as they may knowe it to be thy selfe who fightest for mee, and defendest my cause against their furie. Behold (O Lord) my trust is in thee: thy rod comfort me, and thy staffe stay me, that I fall not into their hands, by trusting in mine owne strength, which is as a broken reed in mine

mine owne policy or wisdome, which is foolishnesse before thee; or in the help or friendship of man, which is in vain, and fallible. But lead thou me, & guide me in all my doings, cogitations and words; lest I erring from thy commandements, inclining my heart to vanities and vice, mine enemies take iust occasion to say, Ah, ah, we saw it without eies; and bring vp an euill report of mee and that deſeruedly. Oh Lord guide me in all truth, eſtabliſh in my heart true deſire, and a blenes to walke vp-rightly in all my waies, in humbleneſſe of mind, not in pride; leſt they ſay hee is ſo haughty, hee knoweth not himſelfe. Preſerue me from drunkenneſſe, leſt they ſay hee is now out of the way of diſcretion; hee is beſide himſelfe; we haue now fit opportunity to worke our wils on him, and ſo ſet on, and hurt mee. Touchſafe to keep mee from the dangerous deſire of fleſhly luſt, from haunting the place ſuſpected or polluted with vncleanneſſe: leſt they (taking iuſt occaſion by my lewd behauiour) ſpeake that which indeed may redound to my ſhame and deſerued infamy. Finally, Oh Lord, keepe mee from all euill, that although by reaſon of my corruption, I beenaturally inclined

clined to wantonnes and exceſſe, thou wilt giue me ſobrietie, lowlines, loue (euen to mine enemies) chaſtity, wiſdome and diſcreet vnderſtanding, both of their wiles and mine owne weakneſſe; that through thy grace, I may frame my doings according to thy heauenly will in all things; leading the whole courſe of my life in ſincerity and godly behauiour; magnifying thy holy name, who ſo regardeſt the proſperity of thy ſeruant, that thou ſuffereſt him not to fall into the hands of ſuch as would eate him vp. And let not the aduerſaries of thy truth, O Lord, vniuſtly reioyce ouer mee, tauntingly and contemptuouſly mocking mee, as they are wont; vneſſe thou thinke it conuenient for me. I am in thy hands, and doe confeſſe it to bee great and good reaſon, that thou ſhouldeſt doe with mee what ſeemeth beſt to thy fatherly will, accounting this thy triall of my patience to proceed euen of thy meere loue; and therefore if thou wilt that they ſet vpon me or follow mee, to kil me, to perſecute me, to laugh and ſcorne at mee, to frame opprobrious ſpeeches and deuſes againſt mee, let thy will bee done. Yet vouchſafe to continue my defence, my ſtrong Caſtle

ste, (& as it were) the pillar of a cloud standing between mee & them, as thou stoodest in the wilderness between the tents of the Egyptians, & the tents of the Children of Israel, that the Egyptians could not preuaile against them, but were ouerthrowne in their owne imaginations. Lord if thou wilt, thou canst turn their harts; thou canst mollify the hardnesse thereof; thou canst turne their hatred into loue, and their malice into good will: thou canst giue them in stead of harts to worke wickednes, merciful and godly minds. I refer it to thy heauenly prouidence, and wholly commit my selfe in to thy hands humbly praying thee, for thy Sonne Iesus Christs sake, to deal with mee and them according to thy mercy and louing kindnes, and not after our deserts. O thou mercifull vnto me, and euermore mightily defend mee vnto my liues end, conducting mee vp rightly in all my waies, for Iesus Christs sake. Amen.

O Lord increase our faith.
And euermore mightily defend vs.

A

¶ A short praier for defence against
our enemies.

Lord I am a sinfull creature, and
haue deserued thin indignation a-
gainst me, yea, I confesse that I haue
deserued many and great punishments.
Yet Lord for thy mercies sake, turne
thre vnto me, and haue mercy vpon
mee, let not mine enemies preuaile in
their mischeuous deuices against mee.
I am in thy hand, and they are within
the compasse of thy power, stay their
fury, let them not take effect in their
deuises against mee; but for thy Son
Jesus sake, stand between vs, & put
them backe. And as I haue offended
thee by naturall blindnes, so by the
working of thy holy spirit, I shall rise
to thee, and liue in thee againe through
Jesus Christ our Lord, which vouch-
safe to grant, that they may not onely
not preuaile, but be ashamed and die:
Sweete God. Amen.

O Lord increase our faith.

¶ A Praier when a man taketh a
iourney.

*Before thou take thy iourney, pray
That God by Christ will guide thy way.*

For



EORASMUCH as
 the earth is repleni-
 shed with many pe-
 rils, and sudden dan-
 gers : whether wee
 ride or goe; whether
 we worke or bee idle,
 we haue great cause to take diligent re-
 gard, that when we take a iourney, wee
 desire instantly the almighty God to
 conduct vs, as he vouchsafed to conduct
Toby by the hand of his Angell *Rapha-
 el*, in his iourney to *Rages* ; defending
 him from many dangers, and especially
 from the fishe, which was like to haue
 deuoured him. To whose protection
 and defence if wee commit our waies,
 and repose vnfainedly our defence in
 his Fatherly care, hee shall likewise
 send his Angell to take such charge of
 vs, that no kind of danger shall preuaile
 against vs, especially if wee faithfully
 pray for his aid ; behauing our selues
 godly and vertuously, not prouoking
 his anger, by enterprising that which
 is either vncomely or vnlawfull ; but to
 bee doing good as *Saint Paul*, who be-
 hauing himselfe godly in al his iourneys,
 faithfully, and often possessed that the
 right hand of the Lord mightily defen-
 ded him. The like care hath hee surely
 of

of all ſuch as truſt in him, & direct their waies according to his will.

The Praier.



Almighty God & moſt merciful father, who guideſt & defendeſt all thoſe, that in thy name walke & traue! in this world, vouchſafe to ſtretch forth thine hand ouer me thy pooze creature; lead me and conduct me in this my iourney which bzgent occaſion forceth mee vnto. And conſidering that the paths (yea euery corner) of this wretched vale of miſery are replenished with innumerable perils and dangers, both of body & ſoule, wherin without thine aſſiſtance, protection & aid, without the help of thy mighty hand and outſtretched arme, we cannot but ſal and periſh, walking and wandring in the troubleſome & dangerous coaſts of the earth, wher robbers theeuers, and euill affected perſons, in great number ſecretly lurke, violently to take, not onely our proper ſubſtance and goods, which by the great labour and ſweat of our bodies we haue gotten, or otherwiſe by thy prouidence are giuen vs. but our liues alſo, if they be not preuented, and we by thy good and fatherly prouidence defended: I humbly beſeech thee, Oh God almighty,

if

if any such lie in waite in the way at this time, grant mee foreknowledge thereof, that of thy meere mercy I may happily auoid their pretended euil, either by betaking mee another way, or being defended vnder the shadowe of thy wings, may so encounter with them, that by the force of thy right hand, I may ouercome them, being of mine owne selfe of no force, neither lieth it in the strength of our own hands to put backe or ouercome such as in this wicked intent rise vp against vs. It is not the sword, the speare, nor strength of the horse, but thine owne power that ouercommeth for vs, & saueeth vs. Glorifye therefore. O Lord, thy holy Angell to go with me, let him goe before mee, and direct mee to saue mee, preserving mee from all dangers, as hee did thy seruant Tobie, going into a strange countrey. Conduct mee safely (sweet God) in the name of thy Sonne Iesus Christ, that my busines may take good successe, and I may make a safe & prosperous returne without hurt, either by the merciesse and great waters, by wild beasts of the field, or by any other casuall means. Saue mee from the stroke of thunder, from lightning and tempest,

pre=

preſerue and keepe mee as the apple of
thine eye, vnder the ſhadowe of thy
wings from the waies of the wicked:
that accompliſhing the end of my iour-
ney, I may effectually finiſh, and with
happy ſucceſſe end my buſines, & by thy
omnipotent conduction, proſperouſly
returne againe according to thy will,
without hurt of body or ſoul, for Jeſus
Chriſt thy deere ſonnes ſake. Amen.

O Lord increaſe our faith.

¶ A thankſgiuing after returne.

*At thy returne giue God the praiſe,
Who ſtill conducts thee in thy waies.*



Conſider what dangers thou
haſt eſcaped, in paſſing the
perilous places of the world;
no place or time being with-
out this danger. And there-
fore at thy returne either vnto thine own
home, or to any other place of reſt, bee
not vnmindfull to giue GOD hearty
thankes for his gracious protection,
and fatherly conduction. So ſhall hee
our heavenly protector, euermore bee
mindfull to direct thee in all thy waies;
But forgetfulnes of his louing kindneſſe
therein

therein, purchaseth his displeasure, and ouerthroweth thee vnawares. Wee see how many perils wee are subiect vnto: some falling from their horses; or their horses falling on them, break their legs, their limmes, and bruse their bodies, in such sort, as sometimes insueth present death: yea oftentimes, a slip from a stile, or in the plain way, breedeth many hurts to many. So that I say, these casualties considered we are bound to bee carefull to serue God, who preuenieth all these misfortunes, & preserueth vs from all euils both of soule & body. Let vs not be therefore forgetfull to craue Gods protection at all times, & in all our trauell.

The Praier.

THank thee, O most louing
 & most mercifull God, that it
 hath pleased thee to giue me
 prosperous & happy returne
 from this my iourney: by whose mer-
 cifull protection I haue escaped many
 and sundry dangers, which do abound
 in all corners of the earth, and hast gi-
 uen me such successe in my businesse,
 as I trust shall bee to the best; and
 hast of thy goodnesse and meere
 mercie, brought mee againe to
 mine owne home, and dwelling
 place

place to recreate and rest my wearie members. I thanke thee, O mercifull God, for protecting & sauing me thy silly creature from all perils, from drowning by water, from the stroke of thunder, and blasse of lightning from the clawes & talues of wild beasts of the field, & for defending me from theeues, robbers, and men of bloody conditions, and for preserving me from hurt of body, & many other casualties, which the miseries of this wretched world do minister, & whereby I haue both seene & heard of diuers to haue perished: I do acknowledge it to be thine only goodness, thine vnspcakable loue and meere mercy, that I haue escaped them, not able sufficiently to praise thee for the same, nor to yeeld sufficient thanks for thy fauour therein. But sweet Lord, I humbly refer such laud, honor, glory, & deserued praise, as my weaknes can yeeld. Giue me power and ablenesse to praise thee as of right I ought, through Iesus Christ our Lord.

O Lord increase our faith.

A thanksgiuing to God the father, God the Son, and God the holy Ghost,
worthy to be often said.

*Giue thanks to God who did vs make,
And to his Sonne so deare:*

Who

*who did our ran some undertake,
With the holy Ghost so deere.*

ALthough we cannot sufficiently praise God our heavenly father, for his great loue, in making and creating vs in the beginning to his owne image and likenesse, & that when we were not: yet let vs humble our selues with dutifull obedience, as good children to a louing father, praying for grace to set foorth (as much as in vs lies) his praises with *Dauid*, saying, great is the Lord & marueilous worthy to bee praised, who made heauen & earth, the sea & all that therein is; who kept his couenant & fidelity for euer; giuing vs for his son Iesus Christs sake, all things for our vse in time conuenient: as first by placing of the stars in Heauen, with the Sun & moone, their course and orderly motions, the hearbs of the field, and due manner of their spring, fading and withering againe. 2. The sea so inuironed, compassed, & (notwithstanding the rage and force thereof) kept within the limits & appointed bound; with the fishes so infinit therein, both smal and great, and the ebbing and flowing; therof which all serue onely for the vse & seruice of man, yea, and without the which, man could

L

not

not continue. Yet eſpecially & aboue all things, ſo great was his loue, that he ſpared not (for our ſakes) to giue his onely Son, euen to die moſt vn deſeruedly vpon the croſſe, for our redemption. Which loue of the Father therein, as it moueth, or ſhould moue a great deſire of thankſgiuing in vs, ſo doth the obedience of the Son giue vs a greater occaſion of thankſgiuing than the tong of any mortall man can expreſſe. By whole acceptance of the pagnes of death, came the remiſſion of all our ſinnes; as witneſſeth the holy Ghoſt, the water of life; which beeing ſprinkled in our hearts, procureth vnſained loue, whereby wee haue acceſſe (through Chriſt our onely mediator) to God the Father. Conſider the vnſpeakable patience of Ieſus Chriſt, onely for our ſakes making oblation euen of his own body to pacifie his Fathers wrath (the benefit whercof is ſo infinit, that no tong can ſufficiently ſet forth, for redeeming vs from the puniſhments due to our tranſgreſſion, which no ſacrifice elſe cou'd obtaine) to make vs one with God the Father againe, continuing our onely Mediator and interceſſor vnto the end. Wherefore praiſe God the Father who made vs, praiſe God the Son, who hath redeemed vs, and praiſe God the holy Ghoſt

Ghost, who hath sanctified Gods elect, and giueth light vnto the hearts of all such as serue the Lord vnfainedly.

¶ The Prayer.



O almighty God, maker and creator of all things, conseruer of all that thou hast made, & protector of all that loue thee (who in the beginning made all things of nothing, which all, rest in thy hands, & in thee haue their continuance and being, and without whose prouidence, they should conuert againe to nothing) we reeld vnto thee all laud, praise, and glory; and vnto thee ascribe all power, maiesty, and dominion; who rulest all things, workest all things, & disposest all things according to thy will, to thine own glory and to our vnspeakable and vnderseued comfort, who are as pilgrims and strangers, and without the same thy continuall protection, as creatures forsaken, and castaways.

Lord, thy hand guideth all things, preserueth all things, and giueth all things for our vse, most disobedient & stifnecked children And through thine infinit mercy & vnspeakable loue, thou boughsafedst in the beginning, to place vs in the garden of happinesse, where

wee ſhould haue continued, had not our
 firſt parents (by tranſgreſſion) made
 forfeiture thereof, & ſo highly diſplea=
 ſed thee, that thou repenting of the ma=
 king of them, diddeſt drown the whole
 world for our ſinnes ſake. And yet ſo
 tender was thy loue, ſo ſoon was thine
 anger conuerted into a deſire of our ſal=
 uation, that thou vouchſafedſt to ſend
 into this world Jeſus Chriſt to re=
 dceme vs into thy fauour againe. O
 ſurpaſſing loue, wher the offended doth
 ſeek attonement with the offender! For
 which thy ſingular loue, & mercy infinit
 wee cannot ſufficiently thanke thee O
 God of all comfort: nor thee, ſweet ſa=
 uour Jeſus Chriſt, for thine obedience,
 for thy great humility, & ardent deſire
 of our reconciliation & eternal ſaluatiō.
 Lord increaſe my faith, & ſend mee thy
 grace, & indue me with thy holy ſpirit,
 that I may hartily render & continual=
 ly yeeld all poſſible thanks vnto thee:
 not only for creating, keeping and pre=
 ſeruing vs hitherto: but alſo for reach=
 ing vnto vs thy hand of loue againe
 after our great and long diſobedience.
 I thank thee, O Sauour Jeſus
 Chriſt, Redeemer and Sauour of
 Soules, who refuſedſt not, but moſt
 wil-

willingly acceptedst (for our redemption from hell and eternall death, being then thine enemies) the opprobrious death of the crosse among notorious offenders : being often spitfully intreated, buffered, spit at, reviled, and most iniuriously handled; not for thine owne, (sweet Iesus) but for our offences, for our sins, yea to purchase that by thine obedience, which we lost by wilfull rebellion against thy heauenly fathers precept and will. O good Iesus, wee thanke thee that it hath pleased thee to leaue the sacred mansion of thy fathers right hand, and celestiaall being, and putting on the base attire of a seruant, to walk in the troublesome paths of this miserable world; and thinking it no robbery to be equall with God, (though leauing his heauenly habitation for a time) according to his providence and heauenly knowledge; to suffer here in this vale of misery, in this desert of sin, most cruel and most shamefull abuses, only for our finnes, which were so odious and vile in the sight of our good God, that no sacrifice or oblation could appease his wrath & deserved displeasure towards vs for the same but thy death onely, and sacrifice of thy precious and vndefiled body by=

on the altar of the crosse : who willingly suffered the same for our sakes, notwithstanding they were so grieuous, so intollerable and odious, that by reason of the extremitie and anguish thereof, thou wert constrained to sweate water and blood.

Oh surpassing loue, oh loue, without the which the hatred of thine omnipotent father had not been appeased, nor remoued from vs. Oh loue, without the which we had been barred of all access vnto the seat of mercy, and wanted fauour of almighty God, and continued in his heauy displeasure to our bitter destruction, death & damnation. Oh sweet Jesus, Oh healthfull comforter, giuer of health, and restorer of life, how can we but praise thee ? how can we but loue thee ? how can we but magnifie and extoll thy holy name for ever ? so tenderly louing vs, that by thy meanes (without our deserts) we are restored from death to life, from the deserved displeasure of our creator, to his vnspokeable loue and fauour, without which wee had perished, both bodies and soules. We haue attonement now with him, that before wee had so greatly offended God our maker, without whose fauour we fall, and without whose

whose helpe wee perishe and passe to naught. O sweet Iesus, thou hast taken vpon thee, not onely to die for our redemption, and to rise againe for our iustification, & to place vs in the sweet mansion of thy heauenly knowledge: but hast also promised to continue our mediator to thy heauenly Father for ever, while we, mortall men, liue as sinners in this vale of miserie, making continual intercession for vs that he will vouchsafe neuer to withdraw his louing countenance from vs his poore creatures, but to bee our castle, stay and strong refuge vnto the end.

O Lord Iesus Christ, we giue thee thanks, not only for that thou hast been for a time heere present with vs on earth, to manifest thy selfe vnto vs by the visible shew of thy humanity; but for making the cause of thy coming certainly known vnto vs; which was indeed (in that thou wast very God) to call vs from blindness and error (wherem we walked according to the will of Satan) to take hold of thy miracles & wonders which thou so apparantly didst worke, to declare and manifest thy selfe to be our redeemer & advocate and to confirme the same in our hearts by faith, as thou diddest in the

hearts of the Diſciples, who, notwithstanding they were preſent with thee, continued nevertheleſſe in darkeneſſe, and miſbeleefe without the working of the holy ſpirit in them, whereby they confeſſed thee to be very Chriſt, Son of the living God, and onely Saviour of the world.

Among al which thy great benefits (O good Jeſus we praiſe thee all poſſible thanks for that it hath pleaſed thee to leaue vnto vs, after thy departure vnto the right hand of thy father, the lantern of light, the goſpell of comfort, the word of truth, the food whereon our ſoules may continually feede at full, without the which, wee had been left vnto our former darkeneſſe, walking in error, and in our wooned ignorance.

And for that thou knoweſt vs from the beginning to bee caried into blindneſſe and error (wrongfully interpreting the parables and darke ſentences of the Goſpell) through the ſame thy loue thou haſt left vs a continual comforter, even the holy Ghoſt, proceeding from the father and thee, who in the likenes of a Dove deſcended from heauen vpon thee, and ſhewed himſelf vpon the Apoſtles in fire tongues. Oh
h.ly

holy Ghost our comforter, wee reeld
thee most humble thanks that (through
the gift of thy grace) wee haue our
hearts prepared, our vnderstandings
lightened, and mouthes opened to con=
ceiue rightly thy word, to declare a=
broad the wonderfull things of thy law,
and manifest the secret misteries of the
kingdome of God. Thou art the true
light, and the light of truth, without
the which it is impossible to please
God the Father, or to haue access to
God the Sonne, who together with
thee O holy Ghost, are but one God in
essence, though three in person. Make
our hearts pure, make vs cleane, san=
ctifie vs, and seale vs among the num=
ber of thy elect and chosen: that when
we shall approach vnto the seat of
iudgement, we may receiue, through
the merits of Iesus Christ, not onely
the stipend of seruants, but the rewarde
of obedient children, euen the inheri=
tance of the kingdome of heauen: there
to rest with thee, O Father our maker,
and with thee, Oh holy Ghost our
comforter and sanctifier, for euer and
euer. To whom be praise and eternall
glorie, world without end. Amen.

A praier to be said before the receiuing
of the Communion.

Before thou come this Table neere,

Prepare thy selfe, make conscience cleere.



HERE is said sufficient in a
godly exhortation set downe
in the booke of Common prai-
er, to stir vp the minds of all
well disposed persons, willingly & zea-
lously to come to this holy table; wher-
unto before we come, wee ought to ad-
dresse and prepare our hearts, to put off
all rancor, malice, wickednes, and all
kind of vice, with the works of the old
man which are disobedience, and sin, and
to put on the new man, which is righte-
ousnes; comming thereunto in a pure &
clean heart, abounding with loue, peace,
faith and charity, that we may receiue
it to our comfort. Read the 11. Chap-
ter of the first to the *Corinthians*, from
the twentieth verse, vnto the nine and
twentieth; and there shall you find, not
onely the manner of the institution and
right celebration thereof; but also how
we should receiue it with heavenly pro-
fit: the danger being likewise manifest-
ed, which hangeth ouer the head of
the vnreuerent and vnfaithfull, in re-
ceiuing the same; to the exceeding
comfort and consolation of the godly,
and

and to the vtter shame and confusion of the wicked and sinners.

Before thou presume to come to this holy table, forgiue all men that haue offended thee: not for a time, but euen from the botome of thy heart to bee at one with all men in perfect charity: enter in faith, putting away all hipocisie, dissimulation, doubting & vnstaiednesse: being prepared in earnest and hearty praier, ioined with true repentance and purpose of amendment, that thou maiest faithfully eat the body, and drinke the blood of Iesus Christ in the remembrance of his bitter passion for the cleansing of thy finnes; that thou maiest through his mercy, be receiued into the number of those, whom from the beginning of the world he hath chosen, and by their obedience accounteth worthy to be his; & so, possessing that peace in thy soule, which passeth the vnderstanding of man thou maiest yeeld praise & thanksgiuing vnto Iesus Christ thy redeemer, & only author of thy saluation in the congregation of the faithfull without remission.

The Praier.

O Lord Iesus, the son of the euerli-
uing & omnipotent God (who whē
wee

bee through the fall of our firſt Father,
 were made ſubiect to the ſnares of ſin,
 bonds of death, and tyranny of ſatan,
 & herein according to the corruption of
 our nature, and iuſtice of the Father,
 we had continued, hadſt not thou vouch-
 ſafed to pacifie him, & purge vs: grant,
 I humbly pray and beſeech thee euen
 for the deaths ſake, to inſtill into my
 heart, the gift of the grace, whereby ap-
 proaching vnto the ſweet banquet of
 thy holy body and blood, which thou
 vouchſafedſt to giue for the redemption
 of vs miſerable ſinners, I may by faith
 eat & drink the ſame, and be made a fit
 and faithfull member of thy myſticall
 body, not laying aſide the care of thine
 obedience, loue and patience; that the
 moſt precious body of thine bee not gi-
 uen, nor thy blood ſhed for me in vaine,
 but may direct the whole courſe of the
 reſidue of my life, by thy holy ſpirit, ac-
 cording to thy heavenly will in all things
 that after this life ended, I may ap-
 peare before the tribunall ſeate of the
 high heavenly Father, as a faithfull
 member of thine, and enioy that hea-
 uenly inheritance which thou our head
 and guide haſt purchaſed for all true
 beleeuers in thee. Amen.

O Lord increaſe our faith.

At

At the ve-
ry recei-
uing of the
bread, say
thus

Oh sweet Iesus, as thou
hast giuen thy flesh to bee
the bread of eternall sal-
uation: So vouchsafe to
worke in mee by a liuely
faith, that I (receiuing
the same) may be, and euermore conti-
nue in thee, and thou in me. Amen.

O Lord increase our faith.

At the re-
ceiuing of
the Cup,
say thus.

Oh Lord, vouchsafe that
as thy blood was shed to
wash mee a sinner, from
the corruption of olde A-
dam: So grant that it
may (through a liuely
faith) take effect in me, wash mee from
the filth of sinne, and renew in me the
fruits of righteousness, that I may
become a fit member of thee; liue and
die in thee. Amen.

O Lord increase our faith.

A Praier after the receiuing of the
Communion.

*Amend thy life, give thanks to God,
Abandon strife, avoid his rod.*



SE not the manner of ma-
ny, who, in the day wherein
they repaire vnto the ho-
lie Table of the Lord, doe
not only lightly esteeme
the

the weightines of the matter, but lewdly giue themselves to wanton cōpany, gadding here and there to banquets and tavern, & loosely (aboue other daies) giue themselves to wanton behauiour: but remember the promise that thou hast made to God, to become a new man, to leaue all wantonnesse, and cleaue to godlines of life. Be not like a dog that turneth to his vomit, or the sow to her wonted wallowing in the durt of sins, but be holy as your heavenly father is holy. Seeke the kingdome of God & the righteousness thereof, and al things shal be giuen you: and as the tru members of Christ, in the end wee shal raigne with him in eternall glory.

The Praier.

O Omnipotent and most mercifull Father, I thy lilly creature praise thee (not able to yeeld thee thanks sufficiently) for thy vnspeakable fauour and louing kindnes, in feeding mee at this time, with the spirituall foode of the body and blood of thy sonne Iesus Christ, whom thou boughsatest to see for our redemption into this miserable world, & to giue him euen to the death. In remembrance whereof, vntill his second comming, he hath willed vs to eat his body, and drinke his bloud, to
the

the end (by faith) we should bee buri-
ed & knit vnto his body, and being washed
from al our sins, leaue a new life. vouch-
safe I humbly beseech thee, for his
sake, to indue vs with thy holy spirit,
whereby hereafter casting aside the
works of darknes, we may walk in the
true light of thy holy Gospell, in the
number of thy chosen, waiting faith-
fully when he shal come againe for our
deliuerance out of this mortall life. And
whilst we liue heere, vouchsafe vs vn-
fained desire to bee partakers of that
his holy institution, & (through thy holy
spirit) to lead our liues according vnto
thy heavenly wil in al things, keeping
our bodies vndefiled as fit receptracles
for so heavenly foode, that our soules
may enioy the benefit of this mystery ther-
of by faith, according to thy heavenly
prouidence, through Iesus Christ our
Saviour and Redeemer. Amen.

O Lord increase our faith.

A praier to be said for him that is sicke,
necessary against Satan, who
is then most ready.

*When sickness sore oppresseth thee,
Repaire to Christ, take physicke free:
He cures the sore that Satan makes.
And sadnesse that the body takes.*



It pleaseth God oftē to lay the heauy burden of sicknesse vpon the weaknesse of our corrupt flesh to the end he may win the same to bee so much the more subiect vnto the spirit: that the soule, the principle part of man, may be so pure and cleare, as in the end it shall appeare before him to honor, and not to dishonor. And that is the cause that he punisheth those whom he most tenderly loueth, & letteth the reprobate & wicked, enioy a further libertie of their health, and other their desires here in earth, to the end, that (through his iustice) their fall may be the greater. Wherefore take not heauily this crosse, this fatherly correction of his, but rather imbracing it willingly, giue him thanks heartely, referring thy selfe vnto his wil, louingly, patiently & faithfully. For it is a manifest token that thy correction is euen of Gods meere loue (tending thy saluation) when thou takest it with patience. Dispaire not therefore in this sickness of thine, neither thinke that God intendeth any thing therby but thy profit, the amendment of thy life, wherby cometh his loue, and thereby he saueth all that belecue in him. Be faithfull therefore

fore; call vpon him in the day of thy visitation, and he will heare thee; praie to him and he will heare thee, if it bee for thy benefite: and therefore must thou reuerse thy selfe to his prouidence; whose care ouer his seruants is such, as hee neuer suffereth them to perish; but by sicknes and other gentle warnings, calleth them home from wandring abroad, and following the vanities of this wretched world, wherein is nothing but vanity & affliction of spirit, labors, cares troubles, enmities, debates, and daily subiection to many casualties. What is this life, but short & euill? All flesh must die, God hath so decreed it. Man is altogether vanitie; his life a vapour, bubble of water, he passeth as a shadowe liue he neuer so long. Prepare thy selfe therefore to die, that death take thee not vnawares: make thee fit for the Lords coming; that is, cast away the loue of worldly and transitory things, & be ready to leaue the world it selfe, and settle all thine heart vpon the world to come: wherein there shall bee no sicknesse, but cōtinuall health; no death, but life eternall; no sorrow, but ioies without end; a place, that all the sicknes, al the punishments, the crosses, & calamities that can be here sustained, cānot deserue: neither

there are all pleasures of the world comparable to one moment of the celestiall ioyes, and therefore these willingly to be left, & the other earnestly to be desired. This is the place that is prepared for the elect of God, being full of such ioyes as the eye hath not seene, the eare hath not heard, neither can the heart of man comprehend the vnspeakable riches of glory, of peace, and endles blessednesse, that Iesus Christ (that vnspeotted lamb of God) hath prepared for al them that forsake themselves (that is, the world with the pleasures thereof) & cleaue vnto him. Cry vnto that sweet Iesus, as the theefe that hung on the crosse with him, and as the Publican, and he will bee mercifull vnto thee, & remember thee in his kingdom: he hath a watchfull eye ouer those that betake them vnto his protection, & turneth their sicknes and other chastisements alwayes to their soules health. The right hand of the Lord strengthen thee, the blood of Iesus Christ wash thee, the holy spirit comfort thee & preserve thee to eternall saluation. Amen.

The Praier.

O sweet Lord and omnipotent father, maker of all mankind, thou through thine almighty power hast
created

created me after thine owne similitude
and likenes, and placed me here in this
desart of sinne, in the vale of misery,
where satan, claiming to beare rule,
seeketh to bring me in subiection to his
wicked and detestable authoritie, and
hath set his mischeuous ministers to
sift me and seeke mine overthrow, and
hath neuer left trying me with sundry
temptations since I came into this
miserable world; yea Lord, I haue
abiden many no hard battels, cruell
combats & assaults betwene my flesh
which is ready to yeeld, and my spirit
which standeth in defiance of him and
his wicked crew. But sweet Lord now
I feel him busie; now he bestoweth all
his diligence to win me; seeing my bo-
dy already shaken with thine own hand,
and stricken with thy rod of correcti-
on; now I am as it were at deaths
dooze, he spareth no trauell to trie me,
no paines to pinch me: he & as neuer so
busie (sweet Lord) & opportunity neuer
so fit for his purpose, by reason of my
present weaknes. The greuous sick-
nes which hath taken hold on me, hath
dried vp all my bones, & consumed my
poore carkasse euen to nothing, where-
by he perswadeth me, that thou thus
visitest me of meere malice. But sweet
Jesus

Jesus hee is a liar, and there is no truth in him; I know (and thou hast said it that art truth it selfe) that whom thou louest, thou punishest; and Lord, so I accept it. Thou hast changed my health into sicknesse, thou hast pluckt me down, and cast mee vpon my bed; thou hast giuen mee weaknes for strength. not that either I should the rather yeeld to that foule fiend, or thinke that thou wilt cast me cleane away; but to the end to saue me, not to kill me; to releue me, not to put me from thee; to call me vnto thee, not to giue me into the hands of death; to plucke me out of the clawes of him that would destroy me, that vgly serpent, whose wiliness in my health too much allured me to vanity. But sweet Jesus, preuent him, turne al his venomous darts from me. Thou hast broke the bow of his strength, & triumphed ouer him vpon the Crosse; thou hast stopped the gats of hell, so that whatsoever that enemy of mine so feare mee withall, they shall not preuaile against me. Bee thou my strength, sweet Jesus, in my weaknes; be thou my health in my sicknesse, who in my greatest danger come vnto thee, the author of my correction, humbly beseeching thee that

that as thou hast cast me down, thou wilt either raise me vp, or giue me patience. O good Iesus, the Physician both of my soule and body, let thy blood wash the one, and thy mighty power releue the other; cleanse my soule from all secret sinnes, and plague me not as I haue iustly deserued. Grant mee grace, that in all willing obedience, I may refer my crazed estate both of body and soule, vnto thy mercifull consideration, whether it be better for mee to continue in this visitation of thine, or receiue health againe. Thou knowest, Lord, what is most convenient for me: Deale with mee not by iustice, but in mercy. For I confesse (sweet Lord) I confesse, that when this vile body of mine enioyed health, and felt not thine heauy hand, it ran into all wilfull rebellion against thee; it strined with thy louing and fatherly precepts, & yeelded to all the vanitie of this present euill world. I was obstinate, unruly, and like an untamed colt: and therefore hast thou iust cause thus to pluck me down in mine owne conceite, that I may rise vnto thee and confesse mine owne frailty, whereby I stood too much in selfeloue of this filthy carcass of mine, which is the cause of all my rebellion against thee,

thee; which is the priſon that holdeth (as it were captiue) my ſilly ſoule, that faine would be diſſolued and reſt with thee: it longeth to come vnto thee ſweet Jeſus, the ſpirit is willing but $\text{\textcircled{f}}$ fleſh draweth backward. Thou haſt ſummoned me, ſweet Jeſus, I muſt appear thou calleſt me, I muſt come: nothing can keepe back that thou wilt haue: he muſt appear when thou areſteſt.

Wherefore, O God my maker, in the name of Jeſus Chriſt my redeemer, & ſauour, ſend the holy Ghoſt into my heart that it may labour with me, and make all things ready in mee againſt that day, that it may ſtrengthen me in this my great weakneſſe, heale me, in this my greuous ſickneſſe, and waſh me with the oile of comfort before I goe hence, & be no more ſeen. Sweet Lord, thou knoweſt all things, & canſt do all things, and thou canſt ſend me health againe when thou wilt; or (when thou ſeeſt an houre fit for the diſſolution of body and ſoule) accept me into the boſome of thy mercy, and receiue me into thy kingdome, which vpon the Crolle (good Jeſus) thou diddeſt euen with bloody paſſion purchaſe for al thoſe that vnfainedly yeeld themſelues vnto thee, and forſake this miſerable world; whereof

whereof, and of all the pleasure thereof grant me present forgetfulness, & give me (sweet Jesus) a taste of heaven and heavenly things. Only grant me to call to mind the sinnes of my youth, and frailties of all my life past, and touch= safe me grace truly to repent for them, that thou, sweet Jesus, maist with thy finger, blot them out of the book wherein they are fast written, & fasten them to thy crosse, that thy bloodshedding may remaine an everlasting testimony that they by the same bloodshedding are freely forgiven me; that Satan, the enemy of my poore soule may be prevented of that which hee so diligently waiteth for. O Lord abandon him; and all that is euill in mee; that I may willingly accept this crosse of thine, & be content, even with patience to continue thy good time vnder the same, & when thou wilt haue me to appeare, to reeld my body and soule into thy hands ioyfully sweet Jesus. Amen.

O Lord increase our faith.

A short praier in sicknesse.

My God, my God, sweet Jesus my Saviour, I cōfesse doctine in mercy vpon me, poore & wretched creature; whose health
is

is impaired, and paines increased: whose strength is gon with weaknes, hath taken fast hold vpon me: Oh good Iesus, consider my miserable estate, forgive my sins, and giue mee grace to frame my froward desire to serue thee; and faith in thee to beat downe Satan vnder my feet. Let him not triumph ouer me: let thy victorie, oh louing Iesus, wherein vpon the crosse thou ouercamest him, be my victorie. And let death haue no further power ouer mee, then onely to dissolue the soule from the body, wherein it is imprisoned & fast bound in the chains of death, which thou hast decreed shal once againe passe to earth by meanes of death, which flesh cannot auoid, and thou hast prescribed mee a set time to wander in this pilgrimage. And this thy visitation (O Lord) I accept as a louing remembrance for me, to be mindful of my vnsustainable estate: it is onely of thy fauour to call me vnto thee, from whom I haue long absented my selfe. But I repent my former life, and appeale to thee for help in this extremity. I cry to thee for ease and do humbly pray thee (as thou hast laid thy heavy hand of correction vpon me) to vouchsafe to extend the help of thy right hand, for mine amendment

ment and comfort againe, or else such patience as I may faithfully waite when death shall approach vpon this poore carcas of mine, and embrace the same with vnfained hope of changing my mortall life into life eternall, and my sorowes into the ioies of eternall blisse, through thee, and for thy sake sweet Iesus my Saviour, to whose protection I heere betake me. Amen.

O Lord increase our faith.

A very godly and deuout meditation & confession of our sins, with humble request vnto almighty God, that hee will vouchsafe to establish true repentance in our hearts, and of his mercy turne away the plagues which we iustly haue deserued for our manifold iniquities: very necessary for all Christians daily to remember in these daies.

*Let vs fall down with weeping eies,
With one consent [from heart] on knees:
Our sinnes haue so deserued ibrall,
Nothing so sure as sudden fall.*

Let vs see, as a glasse before the eies of our hearts, the cause of the first flood, which was falling away from God and continuall working impurity; wherein the whole world his wonderful workmanship, Noe with a small number of

M

per-

Small number of persons onely excepted) perished. Let vs likewise call vnto our remembrance the sudden destruction of *Sodome* and *Gomorba* with fire and brimstone from heauen, for disobeying the voce of the Lord, pronounced by *Lo* for their repentance : wherein wee may as it were, behold before hand what will become of vs, without our speedy repentance, neglecting (as wee doe) the words and message of the Lord reueled vnto vs by his Prophets & Preachers threatening plagues to follow our wilfull rebellio. Let vs not bee like vnto the deafe Adder, stopping oure eares from the hearing of our iniquity, which wee embrace with such greedines : but like relenting hearted *Niniuis* put on the sackcloth of vnfained repentance, mourning for our many thousand sins, with fasting and earnest praier from the lowest to the highest ; and after the good example of *David* and *Iob*, prostrate our selues in heart with lamenting spirits, before the mercy seate of our good God: who as hee is not hastie in plaguing (expecting our repentance) so will his punishment be the greater, without hastie & speedie conuersion. Let vs not therefore be slow to turne vnto him, let vs not defer from day to day, according to the illusion and wicked perswasion of *satan*, who would
that

that we should be taken vnawares: for suddenly will the wrath of God come, when we think not of it, and in his vengeance will he destroy vs. yet so louing is he and mercifull, that if we call vpon his name, making our prayers vnto him, vnfeignedly repenting vs of our finnes, from the bottome of our hearts, hee will heare vs from his holy heauens, and receiue vs againe vnto his mercy, according to his promise vnto *Israell*. The wicked King *Achab* humbling himself & cloathing himselfe in sackcloth, & sleeping in hair cloth, obtained pardon for his finnes. The mercy of the Lord is so great towards them that repent, that the examples therof are infinit in the scriptures. The Lord had determined to destroy the *Ninuites*, but because they repented at the preaching of *Jonas*, hee spared them. Wherefore let vs speedily forsake our finnes, and more and more grow in hatred thereof, vnfeignedly cleauing vnto righteousness and holines of truth. Repent, repent, for the kingdome of God is at hand. Euery one that saith Lord, Lord, shall not enter into the kingdome of heauen; but he that doth the will of God: iurne therefore vnto the Lord in feare, and thou shalt be saued.

**O Lord, be chiefe to poure the
Oile of thine holy spirit, into the
wounds**

wounds of our hearts, whereby the hardnesse thereof may bee so mollified, that we may sigh, lament, weepe, and euen rent our hearts, at the consideration of the wicked and abhominable estate of our life past, which is so farre gone with the child of selfe loue, that without thy vnſpeakable mercy, it is euen at the point to bee deliuered into the pit of eternall perdition: giue vs grace (wee humbly beseech thee) from the highest to the lowest, from the greatest to the least, to repent vs of our sinnes, and heartely to turne vnto thee, whose high displeasure we haue deserued, through our manifold transgressions, whom thou hast (in respect of our disobedience) pronounced rebels, bastards, and children of the bondwoman, and without repentance barred from the inheritance, which thy Son Iesus Christ hath purchased for all true beleeuers. Wee are disobedient children, and haue so much yeelded our selues to the desire of sinne, and walked according to the conuersation of the old man, which is corruption: so farre degenerating from thy lawes and diuine institutions, following so much the will of satan, the lusts of the flesh, and the vile allurings of the wicked world, that thou hast cast vs off as
none

none of thy children, inſomuch as when we conſider the heauy and intollerable burden which by our vnrighteouſneſſe wee haue deſeruedly heaped vpon our ſelues in loſſing the fauour of ſo louing and bountifull a Father, and ſo ſweet a Sautour, it driues vs into a great feare and terror, procuring a great diſlike and loathing of our ſelues for the time: but our nature being nothing but corruption, falleth into a preſent forgetfulnes of our end, and turneth forthwith into his old vomit againe.

But moſt louing and euerliuing God, when the deſerued puniſhments which hang ouer our heads, ſhall light and fall vpon vs for the ſame, what ſhall wee do? It is prepared, and it is coming: we cannot (by any deſerts of ours, but onely the interceſſion, mediation and deſerts of Jeſus Chriſt, which neither auaieth without our true repentance) auoid it. Polliſie therfore our hard and ſtopie hearts O Lord: for thy Sonne Jeſus Chriſts ſake giue vs lamenting ſpirits: indue vs with vnfained ſorrow for our ſinnes, and make vs ready and willing to turne to thee vnfainedly. Our nature being vile, and our blindneſſe great, we are moſt apt euen with great obedience, care & diligence to ſerue, to pleaſe, and to obey men of

authoritie here in this world, by whose disſauiour there can ariſe but ſmall or no hurt or puniſhment at all; and euen cry out, when they ſrowne, when they grow in diſlike of our doings, but wee neuer giue our ſelues (or very ſeldome) to the fulfilling of our duties to thee, by executing thoſe things which thou commandest vs: Whereby we breake and fret that bond, which thy ſon Jeſus Chriſt ſealed with his precious blood vpon the Crolle: whereby he confirmed for euermore a league and peace betweene thee, and ſuch as forſake ſinne, and cleaue vnto righteousneſſe and truth. O vnhappy wretches that we are, who being in the very boſome of ſo louing and ſo mercifull a God, ſhould (by yeelding vnto the deſires of the fleſh, the vanities of the world, and the will of Satan) be thruſt out of thy preſence, wherein conſiſteth all peace, all loue, all hope, quietneſſe of mind, patience, long ſuffering, meekeneſſe, and all good whatſoener. But, wandring and going aſtray after our owne corrupt deſires, what remaineth in vs but ſtrife, hatred, miſbeleefe, deſpaire, couetouſneſſe, adultery, witchcraft, contempt of thy lawes, and all kinds of euill, and reſt as accuſed.

Lord wee acknowledge, that ſin and
iniquity

iniquitie hath gottē the highest roome :
 it sitteth and ruleth ouer al the corners
 of the earth: and righteous dealing,
 simplicity and innocency, is condem-
 ned of many. Roote out therefore (good
 Lord) roote out of our hearts al haui-
 nes, deceit, wrongful dealings, & euill
 imaginations: and plant in stead ther-
 of, humility, iustice, and vnfained good
 will, & help, one towards an other. Let
 not Satan rule: let not the flesh preuaile
 against the spirit: let not the world be-
 guile vs, who are our mortall enemies,
 most strong, we most weake: insonmuch
 as they are not so ready to run vpon
 vs, as we are prone to yeeld; they are
 not so polliticke to decieue vs, as wee
 are ignorant to be carried away from
 light to darkness.

Forgiue vs, Lord, forgiue vs, for thy
 sonne Iesus Christs sake strengthen
 vs with thy grace: we haue erred, we
 haue done amisse, we haue followed too
 much the wil of satan, we haue yeelded
 too much to the motions of the flesh, &
 too much embraced the pleasures of
 this world, whereby we haue lost the
 most sweet comfort of thy celestial pro-
 mises, who hast said, that who so o-
 beith thy voice, in keeping and fulfil-
 ling thy lawes shall bee most blessed:
 yea, in al his waies, in his going forth

and comming in, and in all thinges which hee taketh in hand.

O ſweet Lord, what darkneſſe, what error, what corruption remaineth in vs, that we are ſo ſlow to doe good, and ſo prone to do euill ? and yet cannot lament our miſery, nor bewaile our eſtates: we cannot ſigh and ſorrow at the forfeiture of ſo many ſweet bleſſings for incurring the penalties of infinite curſes of thine, in diſobeying thy will and precepts, which thou enioynedſt vs in all thinges to fulfil & obſerue.

But vouchſafe (good Lord,) vouchſafe, of thy mercy, for Ieſus Chriſts ſake, to turne away thy heauy diſpleaſure and puniſhment which we haue deſerued, that they light not vpon vs for our miſdeeds. Blot out all our iniquities: lay not our vnrightheouſneſſe, our vnthankfulneſſe & wilful rebellion againſt thee, to our charge: for if thou ſhouldeſt, Lord what ſhould become of vs, what might we look for, as our iuſt reward, but death and damnation ?

O Lord, we doe confeſſe, that for ſo ſundry and bountifull benefites receiued at thy handes, ſuch is our corruption, that we doe not onc'y take them without thanks, vſe them without care, but moſt fooliſhly, and vnaduiſedly, attribute the gift thereof to ſome creature

creature, and cast the praise vpon him, or elsie we receiue them as giuen by fortune, and take not onely the due honoꝛ frõ thee, but make the creature the author of that þ̃ commeth onely from thee the onely creator & giuer of all things.

O most sweet Lord, such is our ignorance, such is our blindnesse, and such is the error that hath rested & remained in vs euer from Adam through our voluntary blindnesse, which though we embrace, thou offerest light, wee refuse the same wee are ignorant; thou giuest wisdom and wee neglect the same; wee goe astray, thou callest vs, but wee refuse to come. Lord we are like the vntamed heifer which refuseth the yoke; wee are like the deafe Adder, which refuseth to heare the voice of the charmer charme he neuer so wisely; wee harden our hearts as the Adamant, we will not receive thy gentle calling, thy fatherly admonitions and louing corrections. Thou commaundest vs to cast away the darknesse of ignorance, and to put on the light of the Gospell: but wee stoppe our eares, wee refuse to heare, opening our eares to pleasures, and fixing our eyes vpon vannie, crying in the paths of vngodlinesse, drinking the puddles of iniquitie, and despising the

sweete water of life. Our hearts are alwaies ready to embrace delights & fantasies, utterly despising nurture, correction and knowledge.

We remember the time present; the time past, for which we haue to answer, & the time to come, in which wee must answer (good Lord) we think not on. Wee consider not that our time is like the floure of the field, to day fresh and faire, and to morrow cut downe, dried by an & withered. Wee consider not that we passe as doth the shadow, and vanish as a bubble of water, as the leaue, & waues of the sea: But wee foolishly deferre the amendment of our liues vpon hope of thy long sufferance, & consider not that thy wrath commeth sodainly. Wee consider not the sodaine death of sundry, which being now most lusty, gay, and strong are by and by dead and layd with the substance of our stonie flesh, even the earth where the wormes possesse that which they so daintily fed with sundry fine delicacies, and cloathed with nice, monstrous and gorgeous suites of apparell, sumptuous attire, bordered haire; and settled themselves in stately high houses even to the skies: their soules departing with the insatiable Glutton, where is no water to coole.

coole the vnquenchable heat of thy diſpleaſure againſt them.

O Lord, thou laughſt at our barbarie: yet moſt ſorry to ſee vs to be led by the direction and hand leading of Satan; whole deſire is to deuour, if it were poſſible] euen thy choſen ones. But thou wouldeſt not that we ſhould periſh, thou deſireſt rather that wee ſhould conuert and liue, thou reioyceſt not at the death of a ſinner: but there is great ioy in heauen of his repentance whereunto though lovingly thou call vs, wee go on ſtill in our wickedneſſe. Thou givelt vs knowledge of thy will by preaching, and thine omnipotencie thou manifeſteſt by thy creatures, both in the firmament aboue, and in the earth and ſea below. But wee underſtand it not, wee beare it not alwaie, conſider it not. The good which wee ſhould doe, wee doe not; but the euill which wee ſhould not, that wee greedily follow. Yet notwithstanding all which our corruption, diſobedience, and wilfull wickedneſſe, thou (of thy mercie abundant) ſaintirely lovedſt vs that thou gavelt thine onely begotten Sonne, to ſuffer the moſt ſhamefull death of the Crolle for vs: and haſt ſet him as equal with thy ſelfe euen at thine owne right hand
to

to the end hee might make continuall intercession for vs vnto thee, and that through him wee might haue attone-ment with thee, and accesse vnto thee for euer.

Wretched sinners that we are, if we by our wickednes, rebellion, & loosenes of life, lose so great a benefit which he so direly purchased for vs, euen the wanted mercy & louing fauour, and make of none effect his dying for vs, what remaineth for vs, but euen the most fearfull sentence of iudgement in the day when all secrets shall bee opened, & euery man receiue according to his deserts. To whome thou wilt say, Go ye cursed into the flames of eternal fire prepared for the Diuell & his Angels which neuer shall bee quenched, where shall be continual weeping wailing, anguish and gnashing of teeth; with which we shall be neither our selues able to plead to the contrary, nor haue any advocate to gaine say thee in thy iustice. Then shall we be sorry, then shall we lament, (but too late) Then shall we hear the most comfortable entertainment of the godly, when thou shalt say, Come yee blessed possesse yee the kingdom prepared for you from & beginning, where shall be nothing but ioy without ceasing, continuall gladnes, comfort

fort and vnspeakable consolations, e=
uen for such as cloathed thee, fed thee,
lodged thee, and visited thee beeing in
prison, Them shalt thou embrace, them
shalt thou meete in the cloudes, with
most sweet words of comfort: but such
as haue seen thee (euen the poore and
little ones) to be sick & comfortles, and
haue denied them help, reliefe & aid; or
hungry & haue withheld food, thirsty &
haue not giuen drink, naked and haue
not cloathed them: Such, sweet Lord,
shall suffer hunger, cold, nakednes, and
thirst, with vnspeakable grieve of con=

science, which shall neuer haue end.
O that it would please thee therfore,
O most mercifull God, of thy great
goodnes, fauour, and louing kindnes, to
consider of these latter daies and peri=

ous times, wherein wee liue, wherein
iniquitie hath gotten the vpper hand,
charity waxing cold, and loue banished
from among brethren: & thy selfe, sweet
Lord, euen thy poore and little ones,
the Orphanes, & widdowes, not only
not relieued nor defended, but trodden
vnder foot, neglected and forgotten of
such as haue abundance.
Vouchsafe, vouchsafe good Lord, ac=

ording to thy promise, to shorten these
daies, lest also thine elect bee seduced
with vanitie, & forsake thee their one=
lie

ly comfort. It is come to paſſe which thou haſt ſaid, that as towards the **Summer**, trees & plants of the earth doe budde, ſo before thy coming (to make vs ſo much & more prepared, thou haſt promiſed to ſend vs to know= ledge by ſundry ſigns and tokens, both in the earth below, which hath (by thy paſſing as it were by) quaked already at thy preſence, as alſo by the **Sunne** and **Moon** & other thy creatures; apparant; & ſhewing thy rod of vengeance to be ouer our heads ready to ſtrike. **O Lord** we cannot but look for utter de= ſtruction, according to the waight and abundance of our finnes and iniqui= ties, unleſſe it may pleaſe thee to ſhew thy mercy for **Jeſus** ſake in conuerting vs. We haue ſinned, we haue gone a= ſtray, we haue wrought wickednes in peccding to the will of y^e fleſh: but moſt ſweet **Lord**, let thy light ſo ſhine in: o our hearts, that wee may now beginne to ſeeke onely thy kingdome, and leaue the darkneſſe of ſin, grow to all good= neſſe, & be mortified as touching the old man with his corruption: die to y^e world and remoue **Satan**; that with godly deſires, we may attaine vnto the per= ſect feeling of thy grace: & hauing ob= tained y^e pure vnderſtanding of thy word we may guide our liues by y^e rule thereof: that

that after the finishing of this our pilgrimage, wee may, through the merits of the **Donne** **Iesus Christ**, enter into the kingdome of eternall glorie, there for ever and ever to reign, enjoying the sight of thee: and to thy name, with the rest of the **Saints**, **Angels** and praise without ceasing, **Sweete God Amen.**

O Lord increase our faith, and giue vs grace vntainedly to repent vs of our sins, from the highest to the lowest; that we may heare to our comfort, Come oh blessed of my father, enter into the ioy that shall remaine without measure, for ever and ever, **Amen.**

¶ A praier necessary to be said after, and at the end of all our praers.

Vouchsafe oh **Lord**, and mercifull Father (in whose handes rest the hearts of all men: who knowest what we want before we praie, what wee will aske before wee speake, and what we doe in all things) vouchsafe to forgive mine ignorance, dulnesse, & slack comming vnto thee, the fountain of all health and helpe: increase my faith daily more & more, & kindle in mee the perfect gift of praier, that I may at al times serue thee in truth; & vouchsafe & whatsoeuer I haue asked, according to thy will at this time, to giue me

me and what I haue omitted binrequested, for my selfe, or any whom thou wouldest should bee commended vnto thee in prayer, vouchsafe euen for thy Sonne Iesus Christs sake grationly to grant: for which, and for al things else necessary for me and them, for body and soule, I pray thes, as he thy Son hath taught vs, saying:

Our Father which art in heauen, halowed be thy name, thy kingdome come, thy will be done in earth, as it is in heauen. Giue vs this day our daily bread, and forgiue vs our trespases, as we forgiue them that trespasse against vs, and lead vs not into temptation, but deliuer vs from euill. Amen.

¶ **O** Lord increase our faith, and continue the same effectually in me and all men vnto the end. Amen.

Great plagues remaine for the vngodly, but who so putteth his trust in the Lord, mercy imbraceth him on euery side. Psal. 31.

Paul before he would presume to eat, gaue thanks.

Christ likewise, before hee gaue the bread and fishes to them that were with him in the wilderness, (yea, although he were Lord of all) looking vp to heauen, from whence cometh all goodnesse, blessed it, and gaue thanks, and
brake

breake it vnto them, the store being small replenished many thousands, and left many baskets full : wherefore take the blessings of God with thanks, and he will blesse and sanctifie thee.

Praier before meat.

O bountifull God, vouchsafe to looke vpon our wants, and giue vs at this time those things which may be to our comfort : sanctifie these thy gifts, that our bodies being replenished, we may be thankful. and enjoy at thy mercifull hands the bread of eternall life, to the releefe of our poore soules, through Iesus Christ our onely Saviour. Amen.

*God saue and increase thy flocke,
Keepe vs within thy fold,
Vouchsafe to heare when we doe knocke.
O Lord our strongest hold.
Preserue our King, be thou his stay,
This Realme of thine defend;
Indue vs with thy grace for aye,
On thee wee all depend.*

VHen God hath fed your poore bodies, be not therewith puffed vp with forgetfulnes what he requireth at your hands for his blessings, but in a reuerent & deuout maner, giue thanks that he may continue his louing kindnes to your comfort vnto the end.

A

A Thankſgining after meat.

VV^e thanke thee moſt bountifull
Lord, for this thy fatherly ſee-
ding our hungry bodies : ſo bountifull
to feed our ſillie ſoules with the bread
of eternall life, that after this life en-
ded we may aſcend where Chriſt is
gone before. Amen.

Sith God hath fed our bodies poore,
Which elſe would ſoone decay :
Remember ſuch as lie at doore,
Say not their crying nay.
God ſaue his Church, our King defend,
The Realme preſerue for aie,
And grant vs all a godly end,
And ioyfull riſing day.

O Lord increaſe our faith.

An other praier to be ſaid before meat.

All things depend vpon thy prou-
idence (O Lord) to receiue at thy
hands due ſuſtenance in time conueni-
ent. Thou givest to them, and they ga-
ther it; thou openest thy hand, and they
are ſatiſfied with all good things.

Oh heauenly Father, which art the
very fountain & ful treaſure of al good-
nes, we beſeech thee to ſhew thy mer-
cies vpon vs thy children, and ſanctifie
theſe gifts which we receiue of thy mer-
cifull liberality, granting vs grace to
uſe them ſoberly and purely, according

to the blessed will: so that thereby we may acknowledge thee to be the author and giuer of al good things, and aboue al, that we may remember continually to seeke the spirituall food of the word, wherein our soules may be nourished euerlastingly, through our sauiour Christ, who is y true bread of life, which came down fro heauen; of whom whosoever eateth, shall liue for euer, & raigne with him in glory, world without end. Amen.

A Thank giuing after meat.

Let all nations magnifie the Lord: let all people reioice in praising & extolling his great mercies. For his fatherly kindnes is plentifully shewed forth vnto vs, & the truth of his promise endureth for euer. We render thanks vnto thee (O Lord God) for the manifold benefits which we continually receiue at thy bountifull hand: not only for y it hath pleased thee to feed vs in this present life, giuing to vs al things necessary for the same: but especially because thou hast of thy more mercy fashioned vs anewe into an assured hope of a far better life, the which thou hast declared vnto vs by the holy Gospel.

Therefore we humbly beseech thee (O heauenly father) that thou wilt not suffer our affections to bee intangled or rooted in these earthly or corruptible things

things: but that we may alwaies haue our minds directed to thee on high, continually watching for the comming of our Lord & saviour Christ, what time he shal appeare for our ful redemption. To whom with thee & the holy Ghost be all honour and glory for euer & euer. Amen. O Lord increase our faith.

A praier before dinner.

O Most gentle God & louing father, which mercifully feedest all liuing creatures, we beseech thee blesse vs & al these gifts which we at this present shal receiue at thy bounteous hand for the refreshing of our hungry bodies, & giue vs grace to do all things vnto the glory of thy name, through Iesus Christ our Lord. Amen.

A Thanksgiuing after dinner.

We thanke thee O heauenly father for this our foode, which being sanctified by thy word, thou hast vouchsafed at this present to giue vs: we beseech thee, that thou wilt also feed our soules with the liuely bread of thy word, which commeth out of thy mouth: that we receiuing at thy mercifull hand, meat both for our bodies and soules, may liue and grow in all godlines vnto the glory of thy blessed name, through Iesus Christ our Lord. Amen.

O Lord increase our faith.

To the godly Reader.

I In penſiue plight
I put my pen to proue,
O Of ſlender ſkill,
What profit might ariſe,
H His heavenly beſt
To pleaſe, who ſits aboue:
N Now heere ſet forth
Before thy zealous eyes.
N Naught worth the phraſe,
Or ſineſſe I confeſſe.
O Or for his wiſdome
Who compiled it,
R Regard it yet
(*O* Reader) natheleſſe
D Diſdaine it not,
The matter is but ſir,
E Each heart to haue
And hold in price I know,
N Now wiſh me wiſe,
Be not in ſpeech my foe.

FAREWELL.

*Omniū in hoc uno verſatur ſumma laborū,
Celeſtem toto corde timere Deum.*

FINIS.

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